



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

VOL. VII.

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GEMS OF THOUGHT.

Praise undeserved is satire in disguise.—*Broadhurst.*

Solitude is the audience chamber of God.—*Landon.*

We are shaped and fashioned by what we love.—*Goethe.*

Knowledge of our duties is the most useful part of philosophy.

Great truths are generally bought, not found by chance.—*Milton.*

Be fit for more than the one thing you are now doing.—*James A. Garfield.*

Having the courage to live within one's means is respectability.—*Beaconsfield.*

Love can not enter the heart without bringing with it a train of other virtues.—*St. Francis.*

The innocence of the intention abates nothing of the mischief of the example.—*Robert Hall.*

The passionate are like men standing on their heads; they see all things the wrong way.—*Plato.*

Practice in life whatever you pray for, and God will give it to you more abundantly.—*Pusey.*

The way to do good is to be good. There must be light, then it will shine.—*Canon Fleming.*

The manner of giving shows the character of the giver more than the gift itself.—*E. H. Chapin.*

No blindness or lack of opportunity to do great things deprives any of the right to be a good man.

Every duty which is bidden to wait returns with seven fresh duties at its back.—*Charles Kingsley.*

Thou shalt always have joy in the evening if thou hast spent the day well.—*Thomas A. Kempis.*

No man ever did a designed injury to another, without doing a greater to himself.—*Henry Home.*

Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.

A man's nature will show through the fabric of his work, let him follow in the steps of what master he will.

The pungency of pleasure is as transient as the foam that mingles round its brimming cup.—*Henry Giles.*

A diamond with a flaw is better than a pebble without. But the flaw adds nothing to the value of the diamond.

I've never any pity for conceited people, because I think they carry their comfort about with them.—*George Eliot.*

We have all seen dunces triumph in some companies where men of real humor were disregarded by a general combination in favor of stupidity.

Teach self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—*Walter Scott.*

METAPHYSICAL COLLEGE OF LOS ANGELES, CALIFORNIA.

Opening Exercises at 840 S. Hill Street, Thursday Evening, May 31, 1888.

Programme.
Music—"La Follie," (Unger). MISS SCHWANK
Song—"Rocked in the Cradle of the Deep." W. J. COLVILLE
Guitar—"Seventh Regiment March." MRS. THORNTON
Piano—"Silvery Rhyme." MISS SCHWANK
Song—"Sunshine, Fair and Bright, etc." W. J. COLVILLE
Guitar—"Cooling Thro' the Rye." MRS. THORNTON
ADDRESS.—W. J. COLVILLE
Guitar—"Maiden's (Chorus)." MRS. THORNTON
Song—"Home, Sweet Home." W. J. COLVILLE
Improvised Poem. W. J. COLVILLE
Piano—"Der Wanderer," (Schubert). MRS. THORNTON

W. J. Colville's Address.

Ladies and Gentlemen:—The duty has devolved upon us, this evening, of delivering an address appropriate to the opening of this metaphysical college, which will be at the same time our farewell address, for some time to come, in Los Angeles.

Probably most, if not all here assembled, are quite well aware that a movement has taken hold upon the minds of the public all over the land, bearing the names of "Christian Science," "Mental Science," and "Spiritual Science." Metaphysical healing is now practiced under these different names all over the world. The one great thought presented to the world by this system is that mind is entirely sovereign, matter being totally subservient to it. There are many who take the extreme ground which has been taken by some philosophers from time immemorial, that all is mind, and therefore there is no matter. This statement is certainly astounding to the ear of an ordinary listener. The statement in one sense appears groundless, because it seems to destroy all our confidence in our senses. But when we realize that all that is necessarily implied in such a statement is, that there can be no effect without a cause adequate to produce it, and that all the material things which we behold are simply phenomenal effects, while there is a great spiritual power behind everything, we are only called upon to look upon the external universe as the shadow of the spiritual, which is the substantial universe. The substantial is immortal; it can never die or fade away; the shadow comes and goes, while eternal stability pertains only to that which is as deathless as the Eternal Being who has spoken all things into existence.

Now, when man realizes himself as linked to an eternal life, he knows that the only life of which he can be conscious is the one life which fills all space, there being no void nor emptiness anywhere. Our views of life are hereby lifted entirely above the low, material plane; we are carried in thought beyond these perishable forms of clay and made to realize that we are spiritual; that we all belong to one great family, and that we have—in the last analysis of our subject—no parent except the eternal God, and no destiny except to enjoy conscious relation with the eternal soul of all life forever.

Now, as we are gathered here to-night in these pleasant rooms, thronged as they are with kind friends and earnest inquirers after truth, it becomes our duty in some way to emphasize the object of opening an institution such as this. In the city of Los Angeles, and, indeed, all over Southern California, there are multitudes of persons inquiring into what is commonly termed metaphysical science. In the East many colleges have already been established: in New York, in Boston, in Philadelphia, in Chicago, in multitudes of cities of lesser magnitude. All over the East, and what was formerly called the West, and in various parts of the South, many metaphysical colleges have been duly incorporated and chartered, and graduates from these institutions are supplied with certificates and diplomas, and can go out into the world, practicing as recognized healers under legal protection.

In Northern California, in San Francisco, and in Oakland especially, attempts have been made at organization, and there are several colleges already established in the northern part of this State; but in all the wide and beautiful domain of Southern California, no college, so far as we are aware, has been opened until this evening. This, therefore, is not only the first Metaphysical or Mental Science College in Los Angeles, but in all Southern California. The charter reads: "Los

Angeles' Metaphysical College." The word metaphysical means *beyond physics, and mind over matter*. It has been defined by many lexicographers as mind over matter, but it really means, in its fullest sense, everything included in the vast domain of what lies beyond the reach of the physical senses.

While metaphysicians do not organize as Theosophists and Spiritualists, and do not take any sectarian or religious name, or join with any particular creed or party, we may safely say that their universal object is to investigate the realm of soul, and to learn all they can concerning spiritual being; to distinguish between outward existence, which is at the very best transitory and evanescent, and that being which is eternal and immortal, which never changes, and can never pass away. We therefore feel that this college will help to supply a long and deeply felt want in this community; its object being to embrace the theory and practice of metaphysical healing, students will be accommodated here, and graduated in a thoroughly practical manner, so that they can go out into the world and publicly demonstrate the truth of the philosophy which has been demonstrated to them in the class-room.

Not only should we prize the particular philosophy to be presented under the auspices of this college, but we must take into consideration science in all its branches, realizing that as theologians have called theology the queen of sciences, so we may feel that the science of spirit which we specially study is the queen of all other sciences. As the word theology literally means the science of God, and of all things divine, as truly as geology means the science of the earth, or of terrestrial things in general, equally may we affirm that spiritual science means the science of the spiritual man, the science of the spiritual universe, yes, and the science of God also, for there is no sublimer and clearer definition of the Supreme Being to be found in any literature, ancient or modern, than in John's gospel, where Jesus, in conversation with the Samaritan woman at Jacob's well, declares, "God is Spirit, and they that worship Him must worship Him in spirit and in truth."

Now, the Jews and Samaritans were disputing among themselves whether God should be worshiped in the temple at Jerusalem, or from the top of the mountain where the ruined temple of the Samaritans was still standing, Jesus said: "It matters not whether in the temple at Jerusalem, or on this mountain-top; whether in the open desert, or in the solitude of your own inner chamber; whether in the crowded streets and busy thoroughfares dedicated to places of business, or in halls devoted to amusement. You can worship God everywhere by doing all things to the glory of God."

Now, the real object of metaphysical instruction is to help people to put into practice Paul's affirmation that we should pray without ceasing, and we can do all things to the glory of God, whether we eat or drink, or whatever we do. It does not need to be explained that God does not need anything at our hands; God is never hungry nor thirsty, nor in want of any kind; we can not minister directly unto Him; but His children all around us are in need, and when we give to them we are presenting an acceptable offering to the Eternal Being, who can only be pleased as we bless the children of His love, who are our brethren as well as His children.

We must agree with all true Theosophists who explain that the basis of Theosophy is universal brotherhood, and that all true philosophy must be built upon this one foundation; we must recognize the unity and brotherhood of the entire human race, so that every man is our brother and every woman our sister; we must not only believe, we must feel this, and there can be no true metaphysical work done so long as we unduly respect wealth or even intellect; so long as we divide ourselves into aggressive knots and groups and parties, looking down upon some as inferior, while we regard others as superior; so long as we look to the outward form and fashion of men; so long as we care for a long line of hereditary descent for what is commonly called blue blood flowing in our veins; so long as we reverence the god of gold, to which so many bow in servile adoration; so long as we

care for vain fashions and frivolities, and consequently raise our voices in concert with the multitude, "Great is Diana of the Ephesians," if she be the popular deity of the hour, we may be spiritual scientists in abstract belief, but we shall ignominiously fail in practice. But when we learn to truly respect ourselves so as to live in accordance with the light which shines in the innermost recesses of the soul, when we direct our path from the voice which speaks within us, then we shall be free indeed, free in truth, and our freedom will not consist only in freedom from the fear of death, but also from sickness and from the recognition of death altogether.

It may sound strange to many persons, even if they have read Mrs. Eddy's new works, "Science and Health," to be told that there is in reality neither death, sickness nor sin in all the universe; but we must learn to look away from all things perishable to divine realities; we must learn to find within man that which is alone enduring, which is never sick, and never suffers, and even the soul which never dies. It certainly sounds very strange indeed to be told there is no sin, no sickness, nor death, while we see so many prisons and reformatories which cause us to say with much show of reason, "It is indeed a reality that sin abounds;" while hospitals are filled with sick people, is not sickness a reality? Is not death a reality when we are requested again and again to officiate at funeral services, and cemeteries are filled with dead bodies? But we ask, What is it that sins? What is it that suffers? What is it that dies? It can only be an external adjunct to man. Man surely is a deathless entity who can neither sin, nor be sick, nor die.

This great truth concerning man is surely apprehended, or at least vaguely recognized, when we talk of our better moments. We all realize that we have a higher self, and we all talk of our better moments. What are we talking of, if not of our real, cardinal nature, which is the foundation of all our existence? Is not this our true and imperishable being? And is it not desirable that we should become practically oblivious to external things, for the sake of more fully appreciating the real and ever living spirit that we are here and now?

We shall not become spiritual entities after we have dropped the mortal form; we shall not go to a spiritual world when these mortal forms have passed into dust; we shall not then become the sons of God, but we are such, here and now; and when our mortal forms have passed away nothing will have passed from us, save an outward garment of flesh.

Now, when we undertake to treat patients in harmony with spiritual science, we find ourselves obliged to direct the patient's thoughts away from external things altogether; therefore, instead of dwelling continually on outward signs and symptoms; instead of highly regarding the body, and always quizzing it to find out, if possible, in what condition it may be; instead of administering medicine at certain hours, and endeavoring to keep a room at a regulation temperature, and performing a variety of outward ceremonies, we know that liberation from disease is to get out of the thought of these material works, and forget at least for the time being that there is anything external.

Now, in order to get out of the external we must get into the spiritual. You can not think of nothing; you can not long do nothing. Every person will occupy himself in some way; if not profitably, then mischievously; our minds will never remain still, and therefore to say we must not think of matter, we must not regard the flesh, and leave the statement in so unfinished a form is to preach a doctrine which practically means nothing, because no man can long comply with its requirements. But when we say, "Fix your thought upon spiritual form; maintain that all is life, all is good; look within, take a glance at your own immortal soul, and find yourself face to face with the stupendous reality of spiritual being," we know that your mental gaze can be so riveted upon the immortal, that you will completely forget the mortal; your whole thought will be concentrated on the eternal, and so you will become unmindful of the material, and of all outside the interior realm, where your higher consciousness forever dwells secure.

Speaking of the outward aids to interior

development, many people inquire, "Of what possible use can a talisman be?" We do not ourselves believe that sacred words have any efficacy of their own resting in them. But as for thousands of years people have worn or otherwise employed them, as many Jews have placed texts of Scripture in little houses, upon their bodies, upon their foreheads, and upon their arms, that they might be perpetually reminded of divine truth; and while among enlightened Jews there never was a time when the *tephillins* were considered of talismanic value, they being only used as reminders of great spiritual truths, so all outward assistants are, from a metaphysical standpoint, regarded simply as valuable in so far as they direct the thought to a desired object. The words, "Hear, O Israel, the Lord our God, the Lord is One," whenever their eyes lighted upon the Hebrew characters they wore, would remind them of the great central truth of all religion, the Divine Unity. So when we are giving treatment, either verbally or silently, if we look upon the pages of a book, however silently we may present the thought to the patient, our reading suggests to us, and by presenting a thought we direct attention to a certain plane of idea. Now, if you go into a church, or school, or home, and see appropriate and edifying mottoes engraved upon the walls, illuminated texts, such as "Honesty is the best policy," or "Charity never faileth," or "Do unto others as you would that they should do unto you," you are at once reminded of truth which perhaps you had temporarily forgotten. If in a church a prayer is spoken, or a hymn sung in your hearing, you are reminded of what perhaps you had forgotten in the multiplicity of your household cares.

While it is impossible for us to do any work for our brethren in their stead, we can assist them to arise and do their work for themselves. The great work of the truly efficient metaphysical healer is the work of one who is continually presenting to a patient or student the line in which thoughts should march. When a line of march is indicated to us, when the right way is pointed out, and a voice says to us, "This is the way; walk ye in it," there comes along with the pointing a subtle, restraining and inducing power; it is not mesmeric; it is not psychologic in any ordinary sense; it is not one mind controlling or exercising authority over another; for the true metaphysical healer is an educator, an enlightener of his brethren; for when we undertake to place truth before our patient, we desire to make that patient realize it and follow in that way which is pointed out to him by his newly awakened sense of spiritual discernment.

Spiritual science proclaims liberty for the individual, enlightened by truth, to walk in the light of the truth as he himself perceives it. But multitudes of people love truth, but have not yet perceived it very clearly; multitudes are longing to see some brighter ray before them; multitudes are longing to hear a voice directing them where to go, or to discern a hand pointing in the true direction; and it is to help all such, to help all who are struggling into light, that a Metaphysical College should be established. We say, Throw the doors open as widely as possible; advertise your work as widely as you can, north, south, east, and west, in this and other lands. Do all you can in the way of giving invitations which will reach people, but never attempt to make a proselyte. Proselytism is never the proper form of propaganda. Instead of trying to draw people against their will, instead of going into every by-way and hedge and compelling people to come in, feel rather that it is your special work here and now to minister to felt necessity. There are many persons in all parts of the world, and in this beautiful district especially, eagerly looking for the light. Be it yours to give to such all the assistance you can, every day, every hour.

In reply to the ever recurring questions, What is meant by metaphysical healing? and what is the mode by which the many wonderful cures said to have been performed have been accomplished? we give this answer and say, There are three means of healing plainly revealed in the New Testament; at all events the three necessary requisites are Faith, Prayer and Fasting. Jesus says, "This kind," mean-

(Continued on Third Page.)

(Written for the Golden Gate.)

Re-Incarnation.

In discussions of the subject of re-incarnation, I observe that those who take the negative invariably call on their opponents for proof going to substantiate their statements, which thus far I have failed to see forthcoming. The truth of the matter is, 'tis a subject so deeply involved, that convincing outward proof is almost, if not absolutely, impossible to obtain.

The shadowy remembrance of a former incarnation that comes to a person in this incarnation, may be to a certain extent real to the one receiving the same, and to that extent evidence to such an one; but unless the remembrance comes so vividly that it can identify the person's former personality, together with locality and a correct biography, so that another can take the description and go to the designated place, and there find the record corresponding to the biography and description, there is no element of outward proof in any remembrance of the kind. None, so far as I am aware, has yet been able to give even that amount of proof.

And it even would be very far from conclusive evidence, because there are so many openings for collusion; and 'tis also possible, and even probable, one giving such proof were self-deceived, as there are many means of such self-deception, though the one giving the proof be honest and candid.

If, therefore, proof is not obtainable, what is the next best method of arriving at an understanding of the subject? Evidently, to my mind, it comes through revelations from spirits who are competent to speak upon the interesting theme. 'Tis in this wise that what I have learned in regard to the subject has been obtained.

The condensed outline that I shall here-with present, is culled from the teachings of a band of spirits, who have made a very few of us their earth audience, in our own homes, for a series of years. Their instrument of communication was a very sensitive natural medium, controlled in an unconscious trance, who, of herself, did not accept the doctrine of re-incarnation, nor was she personally interested to have it either proved or disproved. She only asked and insisted that they should give the truth, according to their highest conceptions and convictions, and with this understanding she became passive to their control.

They teach us that re-incarnation is a fact, a truth of general—yea more—universal law, in the developing of the soul's powers, taking it from passive soul-babyhood, up and out to the plane of active self-consciousness, beyond the attraction of matter, even to the ability to organize matter through the power of will force, in harmony with the law or will of the Infinite.

They teach us that the soul is an individualized atom of the substance of the Infinite, individualized by being environed by a created substance, none of which is in existence, except what is thus associated with human souls distinguishing them from the Infinite. Souls thus constituted are each dual, positive and negative, each half dependent upon the other, for the consummation of all ultimate designs of their development and destiny; consequently, there is a division of the soul, each half taking separate incarnations, and thus being fitted for an ultimate re-union, when, as the Great Teacher stated, "they become as the angels in heaven," without marrying or being given in marriage."

They teach that the soul has never been incarnated, and never will be, in any physical form below the human; and that the development of a physical, up to the highest purely animal form, was mainly in accord with Darwin's theory of evolution; but that the chasm between the highest animal form and the human physical was bridged by spirit power, the minutiae of which, like the particulars of soul incarnation, is a subject for private rather than public discussion.

Regarding this dual action of forming the human soul and providing means for its development, there is a very broad hint given in so-called Holy Writ. In the first chapter of Genesis, the Creator is represented as "creating man in his own image," and in the second chapter as "forming man from the dust of the ground." In the first chapter the term was unlimited, the creation being in accord with the creation of the "whole host of the heavens." In the second chapter the term is limited to mean "the man,"—plainly a single human physical, fit to become the instrument by and through which the immortal soul, the image of the Creator, could manifest and unfold the attributes which constitute that image.

They teach that the inherent qualities stamped upon the soul, by and in accord with its individualization, are such that they can only be developed and unfolded by a series of incarnations in the human physical form. Those qualities being many and many-sided, are classified by Infinite Wisdom, and an incarnation corresponding to each class is required for their unfoldment. Hence the law of many incarnations is universal, and it was shown to be self-executive.

They teach that the soul perfects its contact with, and means of controlling, a physical form by and through a spirit body, corresponding to the physical, that becomes the soul's active agent and reservoir of record; that the spirit body is an

organization, the foundation element of which is the Od, or odic force, discovered by the German philosopher Reichenbach, which pervades matter. The two other elements that combine with od to form the spirit body, are spiritual elements, or at least elements native to the spirit spheres, and bear the same relation to od, that magnetism and electricity bear to matter, odd being the only element in matter with which soul force can come in contact; and that contact attracts from spirit realms the other two elements, which combine with od, and form the spirit covering of the soul—the perfect spirit body (being what I think St. Paul must have referred to as the celestial body)—which is held intact by the soul's force or life, just as long as the soul requires it for active use, or the depository of the records of that particular personality or incarnation.

Therefore, the principal or leading ideas of re-incarnation may be presented thus: The soul is individualized in duality; that is, the constituting halves are each an individual to each other, but in their unions, before and after their several incarnations, they are to all others an individual, a one before incarnation, after incarnations are passed their re-union constitutes an angel. The soul thus described passed from the love heart of the Infinite to fulfill its destiny, being always and ever connected to its loving source by an inseparable line, constituting its eternal life line. When the time comes for its incarnation in a human physical form, its development and attractions determine the class of incarnation it shall take; and its soul guardians are appointed to aid and watch over its unfoldment, resulting in a personality, the full records of which are stored in the memory functions of the spiritual brain. When its mission on earth is ended, it passes on to the spirit plane corresponding to its then unfoldment, where the lessons learned and experiences gained in that incarnation become its capital and power to advance in spirit life, which it does up to the point of its capacity thus gained. It then hears the voice bidding "Come up higher," and finds that it is incapable of obeying; that it needs the unfolding of attributes within its being, that nothing short of an incarnation in another class can make available. Then preparations are made for another contact with matter in the class required.

When the needed conditions of physical life are determined and obtained, it is disrobed of its spiritual body, the personality of its last incarnation, and again falls to sleep in the embrace of new physical environments, to awake to new consciousness, in the formation of another personality, corresponding to the needs of its unfoldment; and so on and on, until all its folded attributes and powers become available to use when it will have arisen above the attractions of matter, will have become attuned to the harmony of the Infinite, conscious of the Infinite will in all regarding itself, ready to act in accord therewith, its own power supplemented by the power of the Infinite for the accomplishment of the same. It will be observed that before each incarnation the soul is disrobed of its spirit body, but it must not be understood that the elements thereof are precipitated or disintegrated, for such is not the case; they remain intact, the reservoirs of record, like beads strung along upon the soul's life line, ever in the keeping of the soul-guardians, until the soul itself has graduated from the school of earth, and has gathered all of value from each thus obtained and preserved record.

The outline thus presented has been gleaned from a vast field of investigation; many strange, personal histories have been traced out, and presented as facts of the past; many strange relations and conditions of life were discovered and shown to all be in harmony with the grand design; many beautiful illustrations and similes were presented to elucidate the great problem, some, even, were truly sacred in their significance. I will present one as a sample. This subject may be illustrated by conceiving the soul, in its origin, to be a folded bud of immortality, emanating from the heart of the great central light of Infinite, starting out from the left side thereof, destined to be unfolded, leaf by leaf, ever connected to its source by a guarding line of light, allowing it to drop into materiality where one leaf is unfolded, colored, shaped, and record stamped; then rising into spirit spheres, and, after a time, again drop into materiality where another leaf is colored, shaped and stamped in accord with other required conditions, and so on, till all its leaves are unfolded and perfected, when it rises a full blown flower, having progressed round to the right side of its eternal source, fitted for its position in the garden of the Infinite.

This point was observable always, and under all circumstances, that the soul's life line of light can never become detached or severed from its emanating source; hence the soul can at any time commune with that source; and it is by this means that the soul's prayers are answered, and by it the soul receives strength in its sorest needs; through it "man's extremity becomes God's opportunity;" it is also an eternal guarantee of the soul's safety; it can not be lost; it matters not how deeply encrusted it may become in its incarnations in the grossness of earth; and it was plainly shown that the greatest service man can render to God is to help such an encrusted soul in removing its gross environment. It was further shown that the true and

enduring family relations are of the tier of the soul, that its sojourns in earth-life, with its incidental relations, are ephemeral, still that there is not a single valuable, loving relationship here, with its corresponding experience, that is ever lost; the record is immutable; a reunion is sure, and all that is valuable, lasting, and beautiful is then recognized and mutually appreciated according to unfolded soul capacities, the like of which has never been even faintly realized in earth-life.

It seems plain to me that this subject, fairly presented, is believable without the outward proof so loudly called for. It is true, however, that there must be a certain degree of interior unfoldment, a soul desire to know the truth, and a developed mental capacity to appreciate the solution of a deeply involved metaphysical problem; hence it is not possible for all to believe, nor do I expect it; even many intelligent spirits in the higher life know nothing about it, and will not till a soul desire to know the truth of it swells up and pervades their being; then they will ask in such a way as to receive an answer; they will knock and the door, opening to higher, grander truths than they yet have reached, will be opened for them; in fact, it was stated that one of the primal reasons for presenting the subject of re-incarnation to those in earth-life whom they can impress with its truth, is, to reach spirits in the lower spheres, from below as well as from above; and that the result has been most satisfactory, in that there is an unprecedented inquiry and discussion aroused there that will ultimate in untold advancement.

It matters not what sarcasm, what gross allusions, what absurd statements and denunciatory terms are used in adverse criticisms, the truth remains unharmed, like the diamond 'neath the grinding process that only reveals its heart of light. The bright ones, who have reached the plane of soul-guardianship, know of these matters; the records are in their keeping; hence all that is necessary for us to do, if we desire to know, is to find a mediumistic avenue through which they can bring their knowledge down to us.

To my mind the subject as they present it is an intelligent answer to the question regarding what we are, from whence we came, why we are here, whither we are tending, and what will be our ultimate position; and further, it fully demonstrates the Infinite Ruler's absolute impartiality toward every child of His love wheresoever dispensed throughout the whole universe.

Visit to "Lupa," in her Mountain Home.

EDITOR OF GOLDEN GATE:

The most of the readers of the GOLDEN GATE will recognize "Lupa," from the many poetical efforts which have appeared from time to time in its columns coming from her pen.

We started for "Lupa's" home in the cool, early morning, sped through the dusty city of oaks, leaving behind us the noise and bustle of the eager, striving mass of humanity, struggling toward what?—the grave. Truly so, for many do not anticipate much beyond that, if, indeed, they have time to give a thought beyond the pecuniary profits of the present day. Soon we began to breathe the pure, invigorating air, peculiar to the Pacific coast, more noticeable as we begin to get up into the hills. On either hand are trees, bending to the very ground, beneath their weight of fruit of every description.

On we go through the beautiful Fruit Vale, and again begin to ascend the hill, not too steep, but a gradual rise. At every turn new beauties burst upon the vision; now a long stretch of the blue waters of the bay, with Angel Island and Fort Alcatraz in the distance. Another turn, and the Golden Gate lies right in front of us, with its fringe of white foam on either side. A little higher up and Oakland, Brooklyn and Alameda, looking like a large, green plume, lying out into the bay, are before us, or rather beneath us, for they seem right at our feet. Truly, a fitting place for a poet's home,—so must think Joaquin Miller, California's poet,—for in a little nook, or rather oasis, amid the rocks, has he built a resting place.

But here we go, gliding down a lane into a little hollow, where "Lupa," the moaning dove, has seen fit to settle for a short breathing spell, where, for a time, she can, undisturbed, sing her sweetest songs. Near by her nest is a stream of water that goes dancing and tumbling over the rocks, singing and bubbling as it goes. Along its banks are nooks formed by the branches of the overhanging trees, which form a complete canopy overhead; while under foot mosses, grasses, and ferns flourish in abundance. The fragrant bay laurel also adds its unit to the beauties of the place.

After strolling through many of the beautiful paths, we seated ourselves upon some huge boulders above the dancing stream, to better enjoy the solitude of the place. The air was filled with nature's music. We felt as if we did not wish to breathe loudly, for fear of losing some of it. When a squirrel leaped from one branch to another, we could not resist an inclination to throw up our hands over our heads, as if to ward off a blow, so loud seemed the noise it made. The silence being broken, "Lupa" took from her pocket a paper, whereon she had penned a few verses upon her highland home, which, by the way, I hope you may all be able to enjoy the reading of at no distant day.

It was hard work to tear ourselves away from this beautiful place, and from the restful feeling it gave to one; but duty was calling us back into the harness and to work, though we felt the work would be the lighter and pleasanter for the short respite. Both brain and body are refreshed by a day's rest in the pine air of the hills, which can be found any time, only a few hours' ride from the city.

MIGNONETTE.

As the calling dignifies the man, so the man much more advances in his calling.

RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperament, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated; the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed toward the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced, you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning if you can not at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil-disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you can not always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rappers, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—Emma Hardinge-Britten.

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W. J. Colville's Address.

Continued from First Page.

ing the power to heal all manner of infirmities, "cometh not forth except by prayer and fasting." And He also says: "According to your faith be it unto you."

Now, if we were asked to define prayer, we should say prayer is our recognition of divine good, and our earnest endeavor to enter into intimate relation with it. Montgomery beautifully defined it when he sang, "Prayer is the soul's sincere desire, uttered or unexpressed." Prayer is mental asking, mental seeking, mental knocking.

Whenever we induce people to seek, to knock, to ask in a definite direction, whenever we help them to aspire towards the light, we teach them to pray rightly. Prayer, therefore, can be conceived without ceasing; and if we are cured of any ailment through the agency of prayer, we do not consider that any such cure is brought about vicariously or in any unusual manner. Individuals are simply directed into those channels of thought in which they continually aspire toward spiritual light. Desire is prayer; moral effort to attain to virtue is prayer; but the prayer of faith is the only effectual prayer, as it is an aspiration, a desire after virtue which does not allow the word "cannot" in its vocabulary. It maintains that whatever is right for us to have can be received by us just because it is right for us to receive it. Faith in its grand old sense means fidelity, honor, straight-forwardness of character, nobility, integrity; it means everything that stands for grand and noble character; not mere belief, concerning which contentious persons are ever wrangling and disputing, but noble virtue, moral excellence, ethical worth. And then fasting, what is it? Not going without food at stated intervals necessarily, but the complete subjugation of lower to higher impulses. We must deny our lower selves—sacrifice our lower appetites, that we may gain true freedom to fulfill the desires of our nobler instincts.

Now, if all students are taught that they must pray, that they must exercise faith, and that they must fast—in the sense in which we have defined these terms—we say that to-day there may be a spiritual outpouring as great as there ever was in ancient Galilee. It rests entirely with ourselves as to whether, whenever we teach or whenever we attempt to heal, the result is or is not a truly pentecostal one. We must all remember we have still very much to learn. While the writings of Mrs. Eddy, Dr. Evans, and others, may assist many to the light, the source of light is within us. In every human being dwells the divine word; therefore every essential word of truth must come from within and not from without. The living oracle, the ever speaking word of God must be recognized, or success can not crown our endeavors. We want more reliance upon the possibilities of our own spiritual nature, and far more direct communion with the source of all light.

Spiritual science will tend to make us more calm, more quiet, more strong with quiet strength, less dependent upon legal measures, less dependent upon outward modes of attack, less dependent upon controversial argument, less dependent upon the power of money, and infinitely more dependent upon that silent, spiritual power of thought, which is strictly invisible and absolutely sublime. Let us, therefore, as we dedicate this college, dedicate it to the universal welfare of humanity. Let us consecrate it with our noblest resolves, and then let us feel it can become all we determine to make it. Many, no doubt, have been living like people who have long subsisted upon fruitful soil and land which contained valuable ore, but have known nothing of these possessions. We have contented ourselves with scanning the surface. Now, while our land has become richer, we have been told of our hidden possessions. Some miner has told us of the wealth of our mines, and we have discovered that our land is highly arable, and can yield beautiful flowers, delicious fruits, and golden harvests of grain.

Now, let us set to work, and plant our vineyards and olive groves. Let us get our mines to work, and our wells of water and of oil in operation; and though formerly our resources were as great, and our possessions as large as now, we knew nothing of them, and we now commence for the first time to enter consciously into our inheritance.

Thus do we find the golden key which shall unlock the inmost secrets of our nature; which shall unfold to us our priceless latent treasures; which, though adding nothing to our capabilities, shall bring to light the hidden things divine. The science of spirit is the golden key which opens up the spiritual heaven to all of us; just as the march of civilization, with all its discoveries and implements, reveals to us the treasures hidden within the earth, and beneath the ocean wave—treasures which have been there for centuries, but of which we knew nothing until our attention was called to them, and they were placed at our command.

Feel that there are spiritual diamonds and sapphires and gems of every hue lying buried in the abysses of your inmost nature. Feel that, as the old Greek philosopher would express it, your latent knowledge only needs to be brought out by education; and ever, as you seek to bring forth from within the treasures which are imbedded in your soul nature, remember there are just two effective modes of digging, delving, and diving; and these

methods are the love of truth and the practice of charity.

If you are lovers of truth and also lovers of your fellow beings; if you can bear to stand alone, face to face with your own interior life, and not quail before its revelations; then you may one and all rise superior to every mortal passion, and the consequent ailments proceeding from inferior indolence.

Our last word of exhortation shall be: Don't permit yourselves to be blindly led by any human authority, however admirable. Remember that every great man and woman the world has ever seen was in one sense an original theorist. Imitators and copyists have never been the great ones in the ranks of science, literature or art. And as we admire originality wherever we find it, as original genius, rather than imitative, places the crown of un fading glory upon the brow of those who have possessed it, while we do well to pay deferential heed to all who would bring us words of truth or encouragement, let us acknowledge *divine principle* and not *swindler's appearance*, as our guide and director at all times and in all things.

With love and good-will towards all, and malice towards none, realizing that the weapons of our warfare are spiritual and not carnal, let us go forward in our work, hand to hand, shoulder to shoulder, and heart to heart; and let us ever remember that in union, but not uniformity, there is strength. We do not desire all voices to sing anthems in unison, but we all desire to weave glorious harmonies in the anthem of our work. We desire to create symphonies rather than for all to carry the air. When we learn to sympathize; when we learn to harmonize; and thus fill in the different parts in the song, and play the different instruments of the orchestra; when we can be like great organs with many stops and pedals, producing many variations in sound,—now soft as the gentlest zephyr, and now wild as the roar of the ocean on the occasion of some great storm; when we learn to appreciate the bright red of the poppy and the geranium, the purity of the white lily, the modest purple of the violet, and the lovely family characteristics of the lily of the valley and the little blue forget-me-not; when we can learn to appreciate and imitate the grain of mustard seed, which is the tiniest of all seeds, and know that from the smallest beginning the greatest result may be evolved, then, never faltering, but always pressing on, we forget the things behind, we forget all discouraging circumstances, and simply press ahead to the radiant goal of perfection, which enamors our delighted vision, and spurs us on to the overcoming of the gravest difficulties, if we do but keep our mental gaze riveted upon it. We do ask you not to look back, but to ever look forward.

When the hosts of Israel had crossed the Red Sea, and had placed their feet upon the borders of another country, the words came from Jehovah to Moses, "Speak unto the children of Israel that they go forward." Not that they look backward, nor that they stand still, nor even that they look forward, but that they go forward. Let us take this motto for all our work: "Go forward;" and let us remember that while in the letter it may be an allegory, in the spirit it is always a fact that Lot's wife, who looks back, is converted into a pillar of salt, a warning to those who come after us. Do not let us put our hands to the plow and then look back, and thus become unfit for the heavenly kingdom; but let our career be a continual forward march; and if it is such our success is inevitable.

If any one character in poetry represents the metaphysician more than another, it is Longfellow's Alpine climber, who, in that charming lay, "Excelsior," represents the true and glorious child of God and nature, who presses on to ultimate conquest, even over seeming total defeat. Longfellow's "Excelsior" is the representative of all true, noble workers. It stands for every true worker and his enterprise. The youth sees a high mountain before him; he determines to climb it. The worldly wise come to him and say: "Try not the pass." They speak with the wisdom of age and experience, and they say: "Other people have been dashed to pieces; try it not! It is mad folly to attempt it." The girl who loves him represents the affections of the lower nature. She comes with all the allurements of earthly affection, and urges him to desist from his enterprise, and rest with her, enjoying the sweets of life on an earthly plane. He is deaf to the entreaties alike of the sage and of the maiden, and pressing on and on, he still holds in his hand "The banner with the strange device, Excelsior." He still sings that song, "Higher and higher."

It seems at last as if he were utterly defeated; but when the monks, engaged in their devotions, and the dogs which are employed to ferret out travelers who fall asleep in the snow among the Alps, find the body of the beautiful boy, stiff and cold, ere they bury it there comes a voice from the heavens above, with all the light and brilliance of a descending star, and the word "Excelsior" is echoed from the heavens. Thus, from the uttermost confines of seeming defeat, the shout of eternal victory rends the air with the one glad note of triumph.

That same old word which the boy sang in sadness and joy and in every hour of loneliness, we too may sing as we press to the same dizzy, but glorious, height he so nobly won. In the final verse of Longfellow's "Excelsior" are expressed the reward and certain victory of all true workers, embodied in the sweetest song.

All works and all workers, who will place before them the highest, and the noblest, and the best, whatever their earthly end may be, whatever the seeming victory or defeat, must eventually triumph. Of one thing we may be sure; that all true, valiant heroes, all noble, conscientious, never-to-be-dismayed workers, become at length like Longfellow's melodious star, whose shining gives light unto others, and encourages with the glorious notes of accomplished victory, bidding them ever to come higher; because, even though it be through earthly defeat, genuine victory is sure; and though earthly things may fail us, we enter the light which never grows dim.

Let us take for our motto, then, "Excelsior." And when that word enters into the very fiber of our thought, and becomes one with the very blood and sinew of our enterprise; when we are no longer content with lower things, and never gaze backward, but always forward; then for each and all, for this college and for all others, for all helping on the good work everywhere, victory of the only kind that can be loved and appreciated by true lovers of humanity is a foregone conclusion, an inevitable certainty. And thus let us endeavor to consecrate ourselves, as we consecrate this place and this occasion. Let us make this a home, where the silent influence of uplifted thought may bless all who cross its threshold; and let the consecration ceremony be, that we all follow our highest inward light. Be true to the noblest within you; look to things eternal, and not to things temporal; delight in service to humanity, and not in present and private gratification; and love not too well the things which perish in the using.

Trusting that all the thoughts which come to us to-day, that all the associations which cluster around this place, and that the pleasant and happy termination of our work in this city, where we have been received with the utmost cordiality by multitudes, may encourage us, one and all, to work with a deeper feeling of assurance than we have ever known before, we now thank you most sincerely for the courtesy and attention which you have given to our imperfect utterances. And let us feel at heart that everyone here is a friend indeed; that we are friends all round. Let friendship, love, and truth now and ever prevail—the three sacred links which bind us together in this and every state of existence. So, at the suggestion of a true friend of progressive work, let us make the Odd Fellows' beautiful motto our own.

IMPROVISATION.

Themes Suggested by the Audience.

"DO THIS IN REMEMBRANCE OF ME," THE HOME OF THE SOUL.

"Do this in remembrance of me!" This divinely sacred word Has sounded through the ages, Till whenever it is heard, It wakes responsive echoes, Urging on to nobler thought. Did He not remember, surely, All the peace that love had brought? Gathering friends around one table At the supper. His farewell To earth, and all its passion, Cast around a holy spell. He must leave the outward symbols; His disciples left alone, Looked upon all earthly symbols As though they were but stone. But the living Teacher told them, In His accents deep and clear, Gather ever, all together, And let nothing cause you fear, For my peace I will leave with you, I will give it to you here, Not as worldlings give their blessing, But from God's eternal sphere. I will give you sign and token Which can never fade away. Gather ye as one together, Walk in love's appointed way; Let the bread and wine remind you Of your union in the soul; Know that God and you forever Must be one; be this your goal: Then let go all vain distinctions, And in all your mortal strife, Let the king and let the peasant Dwell together, till their life Flows in stream of boundless blessing; Let them at one altar kneel, Knowing that the Bread of Heaven Makes them all love's union feel. And the church, through all the ages, Carries out this blessed thought, Peer and peasant kneel together Before God, as Jesus taught. At one altar still are nourished By one bread, forevermore; There must sink all vain distinctions, These tread not the heavenly floor. Some are clothed in kingly purple; Some may wear the royal red; Some are clad in rags and tatters; Some have sumptuous homes; some dead Unto all this world's ambition. One they are, at one they rest. And before the common altar All recline on Jesus' breast; Before one God and Father All their vows and prayers present, Knowing that the Eternal Being His great love to all hath sent. Be they black, or white, or yellow, Be they brown, or be they red, Come they from the snows of Lapland, Or the tropics,—they are led By one common, sacred impulse To one great event divine, And before God's sacred altar, As His priests they all may shine. Matters not if blood imperial Flows within their veins below, Or if they are children gathered From the cold streets and the snow; Matters not what rank or station Mortals may assign to them, Those who eat the food celestial Win the eternal diadem. God knows no poor distinctions; In His sight no rich, no poor; In His sight no high, no lowly; All are equal on His floor.

Thus the blessed teacher tells us How God's grace we all may win,

Sinking all earth's vain distinctions, Let us drink his spirit in; Let us not his flesh and gather From his life, by virtue taught, All the lessons which the Eternal, Ourselves, through love hath brought. Would we then remember Jesus In His spirit? Would we shine With the light of all the ages, Find the peace which knows no measure, And the joy which knows no end? Then is love to one another Let our thoughts as prayers ascend: Love, the charm, and Love, the token, Love, the smallest and the best, Opening between the door to all men; Love as Jesus loved! Be free From all pride and vain ambition; Gather round one table all, Eat one bread and from one chalice, Drink life's wine in banquet hall. At earth's banquet men peer shadows, At the banquet where the wine Dethroned the senses; Sit in banquet house divine, Where we feed on food celestial, Where we take of angel's bread, Where we drink the living water, And the wine to which we're led, By transmuting all our senses, All the water of this sphere Into wine, which will forever All our souls delight and cheer.

Are you spirits ever homeless? Do you think they are, below? Have you heard the song and felt it, Home, Sweet Home? And do you bow Sad, dejected, thinking only Of the home that once was yours, Looking back to early childhood, Thinking that no joy endures? Are you homeless? Then look upward And look inward to that home Where God's children dwell forever In His love; from thence none roam. For the spirit's home is fashioned Not of mortal brick and wood, But of all the thought eternal Which from the Eternal Good Gives His children habitation Which shall nevermore grow old. These are built of thought eternal, Not of earth's bright, burnished gold; Not of grandeur, which decaying, Feeds the moth or yields to fire; Not of treasure, which at night time Thieves may steal. Oh, let expire All earth's fruitless, vain ambition! For your home is where'er you find love and truth; and all men In the home of soul may share. Then call all men your brothers, Call them sisters, women all; So when you've left the earth, In heaven's own banquet hall, When you've outgrown the poor senses, And have crossed death's mystic tide; In a home divinely glorious You forever will abide.

Then away with vain ambition, Bury pride and surely trust In the great Eternal Spirit, And the home which never to dust Or to ashes, can, returning, Speak its parentage of clay. To the glorious home eternal, Which can never pass away, In the spirit you will gather, So we all may say "Farewell;" So we all may bless each other; Sing "Good-bye, Adieu." This spell Be it cast around us ever. God be with us all; to God Let our thoughts arise like incense; Learn to prize Love's teaching rod; Learn to look on all earth's changes As the means which lead to right; Know in God's sight there's no evil, All is good and all is bright.

"I Should Never Have Known It."

[Extract from an Address by W. J. Colville.]

Hearing one day a company of fashionable people discussing a musical entertainment given the previous evening before a large and brilliant throng composed chiefly of the elite of fashionable society in a great and wealthy city, I was particularly struck with a criticism passed upon the performance of a young artist, whose rendering of an old, well-worn ballad was such as to give the old, familiar air a new and deeper meaning than it had ever seemed capable of conveying before. As he proceeded with his solo, he introduced some charming variations, which, to the quick ear of the very few present who had known what it was to be introduced in some slight measure to the inner sphere of music, which mechanical performers and professional critics interpreted divinely beautiful thoughts never before associated with the song. "I should never have known it," was the remark they also made, but how different a meaning did the same words convey uttered by two persons who both ventured to pass an opinion on a rarely beautiful musical effort—an effort in which inspired genius blended the results of careful study and diligent application to technique.

In one case the hard, cold, metallic, musical mechanic demurred at anything she could style an interpolation or change of original score; on the other hand, a perception, in some degree, of the spirit, rather than the letter, of harmony, enabled the other critic, who might more justly and reasonably be called a grateful and sympathetic disciple of genius, to respond to the electric thrill which always vibrates through an atmosphere pervaded with a subtle force, generated only when combinations of sound are effected by a performer who transcends the stereotyped limits of technical exactitude.

When the mind is enveloped in a thick shadow of externalism, higher voices than one is accustomed to hear produce the rather disagreeable effect of thunder on a nervous ear, and this rumbling noise causes aversion rather than promotes delights.

To all who are seeking to work in harmony with superior thought, our counsel is, Do not estimate your success in any measure by the amount of appreciation you win from a mixed multitude. If you succeed in reaching an unusually high goal or summit of attainment, you will

not be appreciated by the masses so well as though you stood on a lower level, and were nearer their plane of thought; but it is only by reaching this sublimer elevation you can scientifically demonstrate that all disorders of the mind and body can be successfully vanquished through the operation of a power entirely beyond the physical. When you reach nearer than the multitude to this high station, your presence will heal all who are ready to receive a blessing through the introduction of purer things into their mental sphere.

Perfect tranquility of mind, complete absorption in one's work through the love of it, and total indifference to the world's censure or applause, are absolutely essential to every student who would succeed in giving that evidence of ability to demonstrate spiritual science, which is indispensable to the truly successful practitioner.

Materialization.

Extract from Golden Gate.

A year or two ago an effort was made here in Portland "to crush out materialization," or rather, to strike from the list of "phenomena" materialization. The advocates of this move declared that such a thing as a spirit being clothed upon by material substance was a scientific impossibility. The leader of this class of thinkers was Prof. Chainey, a man of some notoriety on the Pacific Coast.

At a debate held on that question before the First Society of Spiritualists of Portland, the Professor attempted to show the utter impossibility of such a thing occurring from a scientific stand-point, and ridiculed everyone who thought otherwise. He stated that there were not particles of matter enough in the large hall we then occupied, if concentrated to a focus, that would make a pellet as large as a pin's head; that all the cast off matter of a whole hall full of persons for a full half hour, would not make solid material as large as a man's little finger; thus in his argument proving the impracticability of what was called materialization.

It was my fortune to follow the learned Professor in his remarks on the other side of the question. I did not pretend to be a scientist, or to understand the laws that govern our surroundings, but that there were some things that even children were taught to believe, among which was that the atmosphere in which we live, move, and have our being, is composed of oxygen, nitrogen, hydrogen, and carbon as its essential elements (I could not then name just the proportion of each); that they were all invisible gases. Again I was taught that a piece of common marble, if put into the hands of a skillful chemist, could be reduced into precisely the same gases that composed the atmosphere; in different proportions, it is true, but the same, or nearly the same gases.

Again, a skillful chemist could take an animal body—a human body, if you please—and, by a process well known to the chemist, could reduce the animal or human body to almost precisely the same gases; that the same chemist could take the body of the man, the piece of marble, reduce them both to gases, and allow these gases to escape into the atmosphere of the room we then occupied, and we could not perceive it or them with our natural eyes; and the same would apply to every solid material substance by which we were surrounded; that all solid substances, all combustible and vegetable and animal matter, were constantly being transferred or transposed into our own atmosphere; that every burning bush or building, every decaying tree or vegetable, and every living being, animal, or thing, was constantly feeding the atmosphere with their gaseous substances, and that such being the case, I could see no difficulty in the way of the spirit, if he understands the law, and so desires, to draw from this great reservoir, and clothe himself with as much material as he liked, and make him- or herself just as visible to material eyes as was necessary. I do know, of my own experience and investigations, that what is known as materialization is a truth.

I offer no excuse for fraud. I could have no other feeling toward any human being who could or would attempt to practice fraud in such sacred things, than pity and contempt; but to the genuine medium who is being used as an instrument in the hands of the angel world to demonstrate these great truths to a dying world, I would protect them, if needs be, with life itself; I would defend them with tongue and pen, by word and deed, from the attacks of every one who would attempt to crush them out.

"Truth crushed to earth will rise again; The eternal years of God are hers, While error wounded writhes in pain, And dies amid her worshippers."

C. A. REED.

PORTLAND, Or., July 26, 1888.

A great many of our most intelligent and cultivated people are in sympathy with the spiritualistic faith; and, in fact, to be a recognized Spiritualist requires independent thought and rational inquiry. As long ago as 1866, the late Laura Cuppy, the brilliant lecturer, said there were 90,000 people of San Francisco in sympathy, if not in actual communication, with that belief; and we know that the woods on this side are full of them.—*Macmillan's New Weekly, Oakland.*

GOLDEN GATE.

GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE" PRINTING AND PUBLISHING COMPANY, at

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SATURDAY, AUGUST 11, 1888.

EDITORIAL FRAGMENTS.

There are two standards of judgment among men concerning their fellow men—one to regard every man a rogue until proved honest; the other, to look upon all as honest until they demonstrate in their lives and conduct that they are unworthy of confidence. This seems to be the better way, and we would apply the same rule of judgment to mediums for spirit communion.

The man or woman who would play confederate at a "materializing seance," to deceive any honest soul seeking for the truth of spirit existence and return, thereby outraging the purest and holiest feelings of poor human nature, commits a crime against God and man that finds no parallel in the black catalogue of human iniquity. We "would rather be a toad, and feed upon the poisonous vapors of a dungeon," than such a wretch.

"But for the sustaining grace of Spiritualism," remarked a stricken brother to us the other day—one who had recently been called to part with the mortal companionship of a dearly loved wife,—*"I should at once follow her to the grave."* But now he knows of a verity that it is her wish that he shall stay till his work is finished; he knows that his angel is ever near him, giving him the assurance and sweet satisfaction of her loving sympathy, and that she will be there to greet him when he shall lay aside the mortal. And so he will walk bravely to the end. His anchor is cast, sure and steadfast within the veil, and his eternity of hope and unending love is begun.

The old orthodox idea of eternal punishment—of never, throughout all the countless ages of eternity, giving the once mortal sinner a chance for repentance or reform; but ever and forever holding him to the rack of unforgiving agony for wrongs done—is not, surely, the true spiritualistic idea of making the world better. And yet some there be who would ransack the earth to find some blemish in one's character and conduct—no matter how long repented of, or condoned by subsequent good conduct—to condemn him, in the eyes of an uncharitable world, and bring him to mortal disgrace and ruin. In the eternities we would rather be such a wrong doer than his unmerciful judge.

Like the fragrance of the flower exhales the aroma of kind thoughts and generous deeds. The soul shines out through the face, and radiates the very presence of a good man or woman. In their daily walks among their fellows they shed blessings on every hand. They have gentle words of sympathy for the suffering, kind deeds for the needy, and are ever, like their great Teacher, the beautiful Christ, offering the waters of life to him that is ready to perish. This is the kind of humanity that must supplement the multitudes of selfish and soulless men and women, now existing upon the earth before the figurative New Jerusalem, the city of God and his angels, foreshadowed in the Apocalypse, can come down out of heaven and become the everlasting abode of the saints—of the "spirits of just men made perfect." Let the good not grow weary. The millennium is slowly but surely coming. Centuries are but moments in the reckoning of eternity.

Why has Spiritualism no temples, no institutions of charity or learning, no financial foothold in the world? Is it not because of the wrangling and inharmonious among its believers, caused by their lack of true spirituality? When Spiritualists get themselves upon a higher plane, in this respect, they will cease their jealousies, their back-bittings, their bitter animosities. They will then begin to obey the "new commandment" to "love one another," and with this love will come a broader view of their duties and responsibilities to the cause. What is most needed just now—for there are really many grand souls in our ranks—is for some one with means, who is ready and willing to consecrate a portion thereof to the angel world, to lead off in the glorious work. And as the logic of noble example

often irresistible, no doubt others would follow;—then it would not long before we might expect to make a showing of our faith to the world in a manner that would command respect.

Young man, would you make your life, financially or otherwise, a success? Find out, as early as possible in your career, what vocation, or art, or line of life, you are best suited for, and then pursue the object persistently and resolutely to the end. Turn neither to the right nor the left, but press on to the goal of your ambition, and you will surely win. It is the undecided, irresolute man, one who is "everything by turns, and nothing long," that fritters away his young manhood, and his maturer years, and ere he is aware of it old age creeps upon him, and finds him with nothing done. But he must remember that in pursuing his object, whatever it may be, he should consider the needs of his spiritual nature. "Man can not live by bread alone." He needs other aliment to round out his character and make him the complete man he should be. This spiritual culture should interblend with his business pursuits, and go hand in hand therewith. It should be remembered that some of the grandest successes in life were of men who could never find time to acquire wealth.

THE COGSWELL COLLEGE.

The Polytechnic College, the philanthropic work of Dr. Henry D. Cogswell, situated on Twenty-sixth street near Folsom, in this city, was opened on last Monday morning, and is now fairly started on its first year's work. Upon the first day, eighty pupils presented themselves for admission. At present, the school can accommodate but twenty more.

The buildings have just been completed. The main building is built of brick and stone, and is 85 feet deep, 71 feet wide, and three stories high, with two-story wings at each side, 35x40 feet. The whole is surmounted by a tower 127 feet high. The main building has all the modern appliances in the way of electric lights, gas, electric bells, speaking tubes, etc., and the rooms are furnished with the latest improved and most substantial furniture. On the first floor are four school-rooms and the President's and vice-President's offices; on the second are six more class rooms; and on the third is the assembly or lecture room, where lectures will be given. It is handsomely furnished with rostrum and desks, and will be open to the public some time in the future.

Back of the main buildings is the laboratory, a two-story frame structure, 40x152 feet. On the first floor are the departments for iron work, molding, and machine fitting, and on the second is the wood-working department, with benches and tools for forty pupils, and the chemical laboratory. In the same building is a department where girls will be taught the art of modeling in clay, designing for fabrics, china painting, metal and wood carving, and needle work.

James G. Kennedy, the well known educator, is President of the College. He has advocated for years the practicability of such a school, and now, through the generosity of Dr. Cogswell, he will be able to carry out his high ideals of such a work. The remainder of the faculty, as selected, are as follows: Mrs. Mary E. Arnold, vice-President and Superintendent of the Girls' Department; A. T. Bruegel, a mathematical engineer, graduate of the St. Louis Training School and of the Lehigh University, Pa., is professor of mathematics; Ernest G. Moss, Ph. D., is professor of modern languages; Miss M. Van Vleck of New York is teacher of industrial art in the girls' department; Miss Frances Hotchkisson, teacher of English; J. M. Stockman, M. E., teacher of wood-work; Mrs. Brady, teacher of needle-work.

PORTLAND ITEMS.—W. J. Colville's lectures in Portland, Oregon, have been very successful. Great interest has been aroused, and many deeply intelligent and influential people have attended. Seven in all have been given; two on Saturday, August 4th, three on Sunday, August 5th, and two on Monday, August 6th. On Saturday afternoon the audience was of moderate dimensions, on Saturday evening it was quite large, and on Sunday the capacity of the hall was painfully inadequate, especially in the evening. The lectures and answers to questions ranged over a wide field of topics. All the meetings were held in Grand Army Hall, First and Jackson streets, where the Spiritualists and Christian Scientists hold regular meetings. Mrs. Chainey and Miss Oxford arrived on Sunday evening. They have good promise of excellent classes. Mr. Neilson, from New Zealand, accompanied W. J. Colville to Portland, and is remaining with Mrs. Chainey and Miss Oxford, engineering the business affairs, and assisting in teaching the Delsarte system, of which he, as well as the ladies, is an able exponent. The *World's Advance-Thought* is very ably edited, and is doing a great deal to liberalize and enlighten public sentiment. It is now published at the home of Mr. and Mrs. Mallory, 193 Sixth street, who are very kind, hospitable people.

When the day arrives on which Goldenism is to receive the law's reward for his infamous crime, the people of California will draw a sigh of relief to know that the State and the world is rid of such a blasphemous fiend.—*S. J. Mercury.*

But are you quite sure that when you have strangled this "blasphemous fiend" you have rid the world of him? Who knows what mischief he may not do "when he has shuffled off this mortal coil"? Is it not a fearful thing to send a spirit into the other life reeking with malice, to return and work his malign influence upon and through mortals? "What," do you ask, "would you do with such a man as Goldenism?" We would put him at hard work for life, and at the same time afford him every opportunity, with kind assistance, to overcome the evil in his nature.

DR. W. R. COLBY PARSON RAINES?

Our daily papers of Friday last contained dispatches dated "Chicago, Aug. 3d," stating that detectives were on the way from that city to arrest W. R. Colby, of this city—(a medium for independent clair-writing, and one of the newly elected Directors of the California State Camp-Meeting Association)—for mail robbery in Texas in 1875. It seemed rather queer, if the dispatches were true, that the fact should be telegraphed several days in advance, thereby giving the culprit ample opportunity to escape. (So our Chief of Police and United States Marshall think, they having had no notification thereof.) At about the same time a proof page of the then forthcoming issue of the *Religio-Philosophical Journal*, was received by the editor of one of our dailies, which contained the matter upon which said dispatch was evidently founded, and to that we will now turn our attention.

The purport of the charges made by the *Religio*, and which it endeavors to substantiate, is, that in 1874-'75, a Baptist preacher, or a man claiming to be such, with the name of W. J. Rains, lived and preached in the village of Hearne, Texas, for eight or ten months; that on the 21st of January, 1875,—having ingratiated himself into the friendship and confidence of Mail Agent, John F. Liphard,—he robbed the mail of a registered package containing \$300. Rains sympathized with Liphard in his loss, and offered to assist him in bearing it. He (Rains) then procured a new combination lock, which he induced Liphard to use on his car, and to which it was afterwards shown that he (Rains) had a duplicate key.

A short time after the robbery (the exact date is not given) another robbery, much greater in extent than the former, occurred. This crime was traced directly to Rains; he was arrested and convicted, and sentenced to five years' imprisonment. After serving about two years of his term, health failing him, he was pardoned by U. S. Grant.

Now it is claimed by the *Religio* that this man Rains and Colby are one and the same person, the principal evidence of which is, that of a photograph of Colby sent to Liphard, by Mr. Bundy, May 1st 1888, over thirteen years after the trial and conviction of Rains, is recognized by Liphard and his wife, also by the Postmaster of Hearne, and a postoffice inspector, as a picture of Rains. It is not claimed that any of these persons had photographs of Rains to compare with that of Colby's; neither do the prison records contain any personal description of Rains, or even the exact time when he was incarcerated, the Superintendent thereof stating when written to for that purpose, that they "kept no record of United States prisoners." So that the proof of identity hinges on the resemblance of the photograph to the man they knew as Rains, upon a short acquaintance thirteen years before.

While this may be regarded by some as a strong case against Colby, it is well known that men are often found bearing a strong resemblance to each other. Cases of mistaken identity abound in the law reports of all courts. It is also well known that the memory of faces, especially those of a few months' acquaintance, running back for many years, is full of uncertainty. We do not claim that W. R. Colby is not the man Rains, nor are we disposed to admit upon the evidence before us that he is. In common with every fair minded person, we do claim that Mr. Colby should be held innocent of the charge until he is proved guilty. We also hold that he is entitled to a fair hearing which we here submit:

W. R. COLBY'S STATEMENT.

EDITOR OF GOLDEN GATE:

I desire to call attention to a few facts in connection with the article in the *Religio-Philosophical Journal* of Chicago of August 4th, in regard to myself. First, I deny the statement *in toto*, and as a reason for so doing present these facts: It is charged that about March 1st, 1875, I reached the penitentiary at Huntsville, Texas, to serve a sentence of five years for robbing mails; that on December 19th, 1876, I was pardoned by President Grant—consequently, must have spent the interval in prison there. In rebuttal, see as follows:

SAN FRANCISCO, August 7, 1888.
STATE OF CALIFORNIA,
City and County of San Francisco, ss.

Personally appeared before me, Richard Chainey, of Lynn, Mass., who, being duly sworn, deposes and says, that he is now, and has been for the past twenty five years, intimately acquainted with W. R. Colby: was a school boy with him, and that on or about Christmas, 1875, he was with him for several days in the city of Cincinnati, Ohio.

Affiant further says, that his present address is Lynn, Essex county, Mass.

Subscribed and sworn to, before me, this 7th day of August, 1888.
LEWIS D. CRAIG, Notary Public for City and County of San Francisco, State of California, No. 316 Montgomery St. [A True Copy.]

There does not seem to be any possible chance for me to have been in both places. To substantiate this affidavit, I will, in the near future, present all the testimony necessary, from parties in Ohio and Kentucky, to show my whereabouts during those two years. It takes time to gather this evidence.

Again, he presents you a copy of the record of my incarceration in the prison. This, for a copy of the record, seems to be very indefinite, for, instead of saying just when received there, it says, "about March 1st, '75." Why not exactly March 1st? It seems to me to be a very vague and indefinite way of keeping State Prison records. As to John F. Liphard, I know nothing of him. To say the least of him, he certainly displays a vast amount of incompetency to fill any position of trust, if we judge by his own account of the proceedings with Parson Rains.

And now I wish to say, my friends, the whole matter is in the hands of a good attorney, and in due time will result in a full and complete vindication, so far as I am concerned.

As to the statement as regards the late election of the California State Camp-Meeting Association, a reference to the records will show that out of ninety votes cast I held twenty-six proxies and voted them for a ticket with the best men of the Association on the morning of the election.

And to my friends and the readers of the *GOLDEN GATE* I want to say, it takes time and money to wage war against a newspaper, and he who does it places himself at the mercy of such paper. What course I shall pursue remains to be yet decided. I have no means, and unless the Spiritualists who claim to be friendly stand by me, I may have to resort to other means to gain a livelihood. The whole matter, in conclusion I will say, is the result of malice on the

part of John C. Bundy, supported by his officer, Ind. of Chicago, who was ejected from my house for reasons I do not wish to make public.

With this explanation which may be final upon my part until it is developed in the courts, I bid you adieu. Respectfully, W. R. COLBY.
956 Mission street, San Francisco.

In addition to the affidavit in the foregoing letter, we have interviewed a prominent business man in this city—Mr. S. B. Paige, 116 Front street—who is an old and intimate friend of the Colbys', was for many years deacon in the same church with the father of W. R., in Lawrence, Mass. He knew the boys well; and since coming to this State, some fifteen years ago, has returned East four times, always visiting his friend, and he assures us that he had never heard that the son had ever lived in Texas, as he certainly would have been apt to have heard such news. He discredits the *Religio's* story entirely.

The *Religio* places much stress upon the fact that we have published favorable notices of Mr. Colby, and his mediumship, notwithstanding its editor had denounced him as a very unworthy person generally. Knowing as we do that the *Religio* is not always just, either in its denunciation or defence of spiritual mediums and lecturers, we concluded to be guided by our own judgment in the matter, preferring to be deceived ourselves, than to do what possibly might be a gross injustice to a worthy man and medium. Mr. Colby came here with his wife and two children about two years ago, bearing every appearance of being an honest man. We found him to be an excellent medium for psychographic, or independent slate-writing. (We will yield to none in the matter of ability to determine this fact, as our experience in the investigation of slate-writing has been unusually large, extending through many years and with many mediums.) Mr. Colby could not always produce the writing—sometimes, for days at a time, being unable to obtain it; and as he received pay only when successful, and the writing was satisfactory to the sitters, his earnings were naturally small and precarious. He took an active part in spiritual work here, and as he conducted himself properly as far as known, he was generally liked. A brother of his, with a wife and two or three children, who has lived here for several years, sickened and died here, and as the family were in somewhat straightened circumstances, it is a matter of common report that W. R. assisted them to the extent of his humble means. His father, a respected citizen of Lawrence, Mass., also paid him a visit since he resided here. All of which would seem to show that he is not the thoroughly bad man the *Religio* would make him out to be.

Concerning the election of Mr. Colby as a Director of the Camp-Meeting Association, the *Religio* says: "In explanation of this, a San Francisco correspondent informs us that Colby 'secured proxies to the number of one more than half the stock, and then voted in such officers, himself included.'" Now, the reliability(?) of the *Religio's* informant may be understood, when we state the fact to be that there were ninety votes cast at said election, and that Mr. Colby held proxies for only twenty-six! May it not be that that other of the *Religio's* statements based on the information of correspondents are alike wide of the truth?

In view of all these facts, we ask a suspension of judgment until Mr. Colby can have a chance to be fully heard. It must be borne in mind that he is destitute of means and disheartened at these charges. If guilty, we shall not uphold him, however much he may be deserving of our pity. We have no apology to offer for fraud or dishonesty of any kind. But before we would condemn any man or medium, we would know positively whereof we affirmed.

J. J. MORSE AND MRS. ADA FOYE.

On Sunday evening last, Washington Hall was crowded with a very fine audience. The announcement that two such fine mediums as J. J. Morse and Mrs. Ada Foye would be present, was sufficient to at once excite the interest of the Spiritualists of the city. Learning that Mrs. Foye was about to depart on a lengthened tour through the East, and on to Europe, Mr. Morse invited her to share his platform with him for the two remaining Sundays of her stay in San Francisco, to which suggestion she consented, but the arrangement was not consummated in time to be announced in our columns last week.

The controls of Bro. Morse desired that four subjects should be selected by the audience, and in accordance with that desire four extremely interesting subjects were presented for treatment.

The first subject was the planetary and natal influences affecting our lives; which elicited an able and exhaustive treatment of the topic upon sociological, psychic, astrologic, physiological and practical grounds.

The next topic concerned probation after death, and the control again proved himself equal to its consideration, as was the case in dealing with the two other queries upon evil spirits and malicious influences and thoughts, and the destiny of the world from a spiritual standpoint, to each of which most eloquent answers were given.

Mrs. Foye then held one of her inimitable seances, a large number of spirit friends reporting their presence, and being fully recognized by those in the audience to whom they came.

The vocal music was rendered by Miss Florence Morse, and an inspirational piano solo was given by Miss Lina Crews.

On Sunday evening next the controls of Mr. Morse will again consider four topics, to be selected by the audience, and Mrs. Ada Foye will close the meeting with her last public seance in San Francisco, until her return from the trip above referred to. Miss Morse will sing again, and Miss Lina Crews will improvise, under inspiration, a piano solo, the theme to be selected by the company present.

—Mrs. E. R. Herbert, the well-known test medium, from Oakland, has taken Room 94 in Murphy Building, where she invites consultation of investigators, on and after Aug. 15th.

EDITORIAL NOTES.

—Mrs. Ada Foye will make her last appearance at Washington Hall on Sunday evening, prior to her departure for the East and Europe.

—Miss Ida M. Colby, daughter of W. R. Colby, was united in marriage, on Tuesday last, to Mr. L. S. C. Barnes, of this city. The knot was tied in Oakland by Dr. McLean.

—Bro. J. J. Morse will address the Spiritualists of San Jose, in G. A. R. Hall, at 11 A. M., on Sunday. This being his first visit to our friends, he will no doubt be greeted with a large audience.

—Spiritualism, as a power in the world for bringing humanity out of darkness into the light, must forever rest upon the phenomena as its basic principle. Hence, the importance of divesting our phenomena of all that is spurious or unclear.

—Mrs. Sarah A. Harris lectured to a large and deeply interested audience at Hamilton Hall, Oakland, Tuesday afternoon, under invitation of the Christian Science Association. She will give class lessons every Friday at 2 o'clock P. M., at the same place, for twelve weeks.

—Fred Evans requests us to say that he can make no further engagements for seances, until after his return from Australia. His engagements now extend to Thursday next, when he must positively stop work, and prepare for his voyage. He will sail on Saturday, the 25th.

—The monthly meeting of the Committee of the Universal Register will be held on next Wednesday, Aug. 15th, at 324 Seventh street, at 8 P. M. Subject for meditation: "Universal Communion." All friends (members and non-members) are cordially invited to be present.

—A good friend of the cause, writing from San Diego, says: "The *GOLDEN GATE* is by far 'the best Spiritualist paper published, and 'should have a large circulation.' 'I know of no better way in which the grand 'truths of Spiritualism and its beautiful philosophy can be disseminated than through such an 'able and clean periodical as the *GOLDEN GATE*.'"

—Mrs. Wilson is at 106 McAllister street, on Monday and Thursday afternoons, during the month of August, in order to prepare the way for a course of lessons in Spiritual Science, Health and Healing, and will be glad to see all interested in the work. She is appointed by W. J. Colville to receive all moneys as contributions toward the Spiritual Science College, as a fund with which to hold the center until his return.

—The Society of Progressive Spiritualists held their usual meeting Sunday afternoon, and discussed the question, "Is man a free agent to a sufficient extent to entitle him to praise or blame for his acts?" The discussion was argued on the affirmative by Mr. Johnson, Mrs. Hendee, and Mrs. Miller, and Messrs. Anderson and Mead on the negative. A solo was ably rendered by than Rutter. Altogether the meeting was more Mrs. usually interesting.

—The editors of this journal had their last experimental sitting with Fred Evans, prior to the departure of himself and wife to Australia, on Wednesday evening last. We obtained ten slates full of messages, and two of messages and pictures, the latter produced by the new process promised us by Spirit "St. Clair" about eighteen months ago. A description of this work, which is truly astonishing, will appear in our issue of Aug. 25th, together with other matters that may be helpful to this wonderful medium in his new field of labor.

—Bro. I. C. Steele, in a private letter, commenting on the existing agitation in the spiritual ranks, wisely says: "I believe our cause has 'more to fear from pretended friends, and lack 'of wisdom in our ranks, than from its enemies.' 'Selfishness leads to jealousy, and green eyes 'seldom see things correctly. Let the evidence 'be conclusive, before a friend is condemned in 'our estimation. And, whatever may occur, we must stand by the truth, as we 'understand it. It will do us no harm to pass 'through the refining fire for purification. We 'can not be too sure of our facts, or driven too 'close to principle.'"

—Thomas Gaskell, writing from South Pasadena, August 3d, says: "I enclose you post-office order, my subscription for the *GOLDEN GATE* for another year. The sphere of your 'paper is more to my state, than any of the 'pers I have met with, published in the interests 'of the unfoldment of the human spirit. May 'it be the means of upliftment to many, to the 'state indicated by its name, for all names indicate qualities, and 'Golden Gate' would 'signify the opening of the celestial degree in 'humanity. This is where the divine identity is 'recognized, and where death is not known. 'This state will be developed in the incoming 'dispensation.'"

—The following persons received certificates from W. J. Colville, on last Thursday morning, at Metaphysical College, testifying that they had completed a full course in Spiritual Science with him: Mrs. Josephine R. Wilson, Mrs. Sarah A. Harris, Mrs. Emma Dugan, Miss Ida Wadham, Mrs. L. Wadham, Mrs. Francette W. Leveridge, Thomas J. Stayner, Charles Fred Stayner, Mrs. Virginia Rosalie Shipley, Albert Victor, Mrs. Sophia B. Harrison, Mrs. Olive Hunt, Mrs. Mary A. Greene, Miss Annie L. Grush, Henrietta Blue, Julia A. Morgan, Eliza A. Copeland, Wm. S. Jackson, Frederick E. Cote, Walter Hyde, Francis A. Logan, Marie Fries-Bishop, Sarah A. Eckman, Mattie P. Owen, Mrs. A. A. Connor, Olive M. Washburn, Emily Catharine Griffin, Abba M. Marston, and Abba L. Holton.

—Sam'l McKoon, of El Cajon, writing to obtain a missing number of the *GOLDEN GATE*, to complete his files, says: "Genuine reason is the 'bride of philosophy, and science is becoming 'the handmaid of religion, and all are interested in examining the evidences of man's 'immortality; and I regard the *GOLDEN GATE* as 'an excellent exponent of the proper method of 'pursuing the investigation. Some of the facts 'of Spiritualism are already in the keeping of 'science, and it is not likely they will ever be 'after disputed by inquirers after its sublime 'truths. Thousands of scholarly minds are becoming interested in the subject, and they are 'patiently examining the proofs offered. The '*GOLDEN GATE*, and sundry other papers are 'recording the progress of the science, and as I 'read only the *GOLDEN GATE*, I do not wish to 'lose a single number.'"

The Hoffman-Reynolds Disagreement.

EDITOR OF GOLDEN GATE.

In the issue of the GOLDEN GATE of August 4th, we find a letter from Mrs. Reynolds, in which she denies the statements made by Mrs. Hoffman. Suffice it to say that a vast amount of evidence of other persons beside Mrs. Hoffman, going to substantiate her statement, are in the possession of the Society. We submit the following

STATEMENT OF MR. AND MRS. PALMER.

We certify or desire to state through the columns of the GOLDEN GATE the following facts, to wit:

Sometime in the months of March or April we, being desirous of investigating the phenomena of materialization, employed Mrs. Elsie Reynolds to come to our parlors, corner of Seventh and Folsom streets. On two occasions she brought with her Mrs. Josie Hoffman, who was present. We were astonished with what was presented to us and a few friends. Afterwards we attended several seances at 1330 Howard street. Some were given by Mrs. Reynolds, and some were given in the same rooms by Mrs. Josie Hoffman. The exhibitions were similar, so much so that we were sure that they were from the same causes and same methods. One would hold the entertainment one evening, and the other the next. They seemed to work in harmony. We were fully satisfied of the fraud.

We recognized Mrs. Reynolds, who came out as a spirit at several of Mrs. Hoffman's seances; also Mrs. Hoffman, at several of Mrs. Reynolds' seances, when she came out and personated Mrs. Palmer's sister, and was recognized by us as Mrs. Hoffman. But we kept silent of it.

Afterwards, Mrs. Reynolds stated to us that Mrs. Hoffman had traps since she left; and when Mrs. Hoffman was questioned, she confessed, and stated to us how she had become associated with Mrs. Reynolds. We found her statements to corroborate what we had previously discovered about personations.

Mr. Wanser, in his statement last week in the letter of Mrs. Reynolds, failed to state that he had made a trap for Mrs. Reynolds, when they commenced at 1330 Howard, which was changed to another place by him to suit Mrs. Hoffman, after Mrs. Reynolds left for San Diego.

A. C. PALMER,

MRS. M. E. PALMER,

Cor. Second and Howard streets.

SAN FRANCISCO, August 4, 1888.

These exhibitions, as presented, are too clumsy to longer succeed. The hat band to get names is one way. The illumination paint, and mop board, and panel, and traps, are too common now, and well known. The climate of San Francisco and San Diego has so changed that these exhibitions will thrive no longer, except in a very private way. The effort to drag into this business true mediumship is quite thin. Good and true mediums, whoso'er they may be, have nothing to fear from this society.

A. C. PALMER, Pres't.

J. H. SLATER, Cor. Sec'y,
Psychical Research Society.

Colby not Raines.

(San Francisco Examiner, August 6th.)

San Francisco's noted spiritualistic medium is freed from suspicion. The officers of the United States Department of Justice, who, about a week ago, were said to be on their way from Chicago, for the purpose of taking into custody W. R. Colby, the well known medium of this city, who it is alleged, was wanted upon charges of robbing the mails in Texas several years ago, have not yet materialized, and it is the general opinion that the stories of Colby's alleged record are untrue.

At the United States Marshal's office in this city, no news has been received that the officers have even left Chicago. One of the attaches of the office said: "It is my opinion that the story was manufactured out of whole cloth, for if Colby were really Raines, the United States Marshal at Chicago would have nothing to do with the case, which would come under the jurisdiction of the Texas officials, for it is in that State the crimes are alleged to have been committed."

Colby himself, when seen by a reporter, stated that he is not anxious about the matter.

"If the officers come, they will find me here, ready to answer all charges made against me. I have affidavits explaining my whereabouts since 1870." Colby concluded by saying that he would prosecute, to the fullest extent of the law, the originators of the story against his good name. He has retained ex-Congressman Henley of this city to take charge of the matter for him.

THEY HAVE "FOLDED THEIR TENTS."—None of the six or eight alleged materializing mediums recently holding seances in this city are now plying their vocation here. Why, if they are true mediums, should they shrink from honest investigation? Why should they hesitate to face the truth, and demonstrate the genuineness of their mediumship? No honest medium will employ confederates, or have sliding mopboards or moveable panels connected with their cabinets. Let us be reasonable, friends, and not shut our eyes to the truth. Seven solid, capering, psychic forms, weighing in the aggregate of half a ton, condensed simultaneously from the aura of one medium, is a manifestation that needs honest investigation before swallowing whole. It needs taking "with a grain of salt." "Would you crush out materialization?" asks one. O, no, for we know it to be a stupendous truth. It is only the base imitations we would exterminate.

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, ——— dollars."

Advice to Mothers.

Mrs. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

Letter from W. J. Colville.

EDITOR OF GOLDEN GATE.

As I am now for the first time in eleven months out of California, which I have long since regarded as my adopted home, I feel impelled to write just a few lines to my numerous friends among your readers, to thank them one and for their extreme kindness and generosity, and to express the ardent hope that it may not be long before I am again privileged to be among them bodily as well as mentally. Though I expect you have received reports from other sources, I feel I must, in my own words, briefly relate the events which transpired at College Hall, 106 McAllister street, just prior to my departure.

On Wednesday evening, August 1st, it being the occasion of a fine concert, the hall was so crowded that all the standing room behind the seats was occupied. Though there were expenses connected with the entertainment, a very handsome balance was secured, which has been devoted to the sustenance of the regular work in that place, which I think is now fairly established as an active and efficient center for the dissemination of advanced spiritual teaching, supplemented by practical demonstration in the line of healing by super-physical means. A number of ladies furnished an abundance of most exquisite flowers for decoration, as well as for the artists, many of whom (myself included) received these beautiful tokens of friendly appreciation.

Our program was a very varied one, and introduced some novel features. The most unusual numbers were those rendered by the talented Beasey family. If these four gifted girls persevere in their avocation, there seems little doubt of their rising in a few years to veritable heights of fame. The youngest child, Violetta, is a genuine marvel; her violination is a surprise and delight to all listeners.

Mme. Marie Bishop, who is a favorite among all who can appreciate fine, cultured, expressive singing, was in her very best voice, and sang charmingly; she rendered the difficult aria, "Bel Raggio," magnificently, and appealed forcibly to the emotions of the audience in "Say not Farewell."

Prof. Eckman, who is indeed a treasure in musical circles, played all the accompaniments with great taste and expression. His duties were the most arduous of all, as everybody was dependent on his exertions for the success of their efforts.

Miss Beatrice Oxford, a young lady from Australia, who is now working with Mrs. Chainey in Portland, recited "Ostler Joe" very touchingly.

The Misses Goff, of Alameda, contributed choice vocal gems, and Miss Grazia Moore very gracefully rendered the Delsarte exercises. All these young ladies displayed much inborn talent, assisted by judicious cultivation.

Last, but certainly not least, mention must be made of Mr. R. H. Whiting's cornet solos. This young gentleman is one of the few artists in his line who play with such evident soul and feeling that every note appeals irresistibly to a perception of harmony in his audience far deeper than a simple faculty to appreciate musical sounds. Listening to such music as he discourses, one can readily believe in the educational and therapeutic potencies of music which seem sometimes incredible when one's ears are greeted with cold mechanical renditions nowadays so very general.

As all pleasantly spent time seems to fly more swiftly than ordinary hours, it seemed to me that the concert and supper were over in a flash. I never enjoyed an evening more, and shall always look back to it as one of my most agreeable farewell experiences.

As Thursday, August 2d, was actually the day of my departure, a very interesting gathering took place between 10:30 A. M. and 1 P. M. During the exercises I was made the recipient of many handsome presents quite undeserved, I am sure. I should really have felt quite unwilling to accept them, as I have always been liberally remunerated for my services, did not I know that it is a real pleasure to give, as well as to receive, where a feeling of kindly sympathy exists. I feel that in accepting the handsome offerings of friends we are in many instances allowing them to strengthen the bonds of friendship already existing; but I hope everybody feels as strongly as I do the immense value of such gifts as have no outward expression in any manner. I have often felt most nearly related in bonds of harmony with people between whom and myself there has been no kind of outward demonstration. I believe in many instances even a shake of the hand disturbs instead of intensifies interior appreciation, but then circumstances veritably alter cases, and there no doubt are occasions when external evidences of regard are not only lawful, but beneficial.

With regard to financial matters, I have long felt that far too much stress is laid on the need of money to carry forward an enterprise. Money comes when it is needed, and therefore attracted, and under other conditions we are better without it. Nervous anxiety with regard to anything prevents its natural ultimation. Thus the tranquil mind is ever the conservator of force, and the magnet which attracts all needful assistance.

A trip to Portland by rail is, in my opinion, very enjoyable. The train ar-

rangements are almost perfect, and passengers have an opportunity to see a good deal of very fine scenery. I can not understand how anyone can feel fatigued from traveling in a Pullman car. To me a journey under generally pleasant conditions is a perfect rest. I enjoy sleeping on a moving train extremely, and all trips are too short to suit me, except that duties compel me to travel as expeditiously as possible.

Mount Shasta is deservedly a point of great interest. It is fully capped with snow, even in this warm August weather. Its summit is usually invisible, owing to the masses of clouds which cluster around it. During our journey we found the weather rather hotter than in San Francisco. The air seemed highly charged with electricity, as though a storm might come on at any moment. Before a storm I always have a vague feeling of expectancy, as though something noteworthy were going to happen. In this respect, I differ entirely from persons who are nervous of a storm and feel ill at its approach. When it comes I intensely enjoy it, and prior to its bursting forth I feel as though I were awaiting the arrival of good friends bringing important tidings.

Mr. Nelson, who accompanied me to Portland, is now engaged there with Mrs. Chainey and Miss Oxford teaching the Delsarte system of elocution, combined with a study of more interior things, of which rhythmical motion and graceful symmetry of frame are surely natural and appropriate expressions.

Portland strikes me very favorably. I think it would be a very good field for every phase of spiritual work. It is a handsome, flourishing city, charmingly situated, and contains many intelligent and kindly people deeply interested in all phases of advancing thought. As my eastern engagements compel me to hurry away from here on Monday night after the lecture (the eastern express here is very accommodating, and does not start till after midnight), before this letter is read in the GOLDEN GATE, I shall probably be in Chicago, where I lecture Sunday, August 12th, in Martine's Hall, usually occupied by Mrs. Richmond, who is now traveling. My address till September 30th, at any rate, will be care of Dr. Congar, 247 Ogden avenue, Chicago; where I request all communications may be addressed.

My new book, "Spiritual Therapeutics," will be out now in a few weeks. You can continue to take subscriptions for it at seventy-five cents, and immediately it is published, I will send a package to your office, for distribution among subscribers, who must in all cases remit postage to you, if they can not call or send to your office, as I have made the subscription price so small that it only just covers the actual cost of publication. Profit can only be made after the first edition of two thousand copies is exhausted, and new editions can be struck off from electro-plates.

I find that, with reports of twelve class lessons, answers to I can hardly say how many miscellaneous questions, and other important matter, such as records of actual experience, in verification of the theory stated in the volume, the size of the volume has far exceeded original limits. I have yet another work in manuscript, which I shall announce immediately "Spiritual Therapeutics" is out and off my hands.

To show the interest felt in the subject of which my work treats, I have only to say, 1109 copies have already been subscribed for, 703 of which have to be sent to California. I expect to raise the number to 2000 in a month, and thereby have means in my possession to own and copyright the plates, and then sell them if a good offer presents itself.

From August 14th to close of its session I shall be at Cassadaga, N. Y. During September exclusively in Chicago. As my friends have my address, and they all know how glad I am to hear of and from them, I shall anticipate receiving a good many letters from California during my absence from what I can honestly say is the pleasantest country to live in all the year round I have yet found on this planet.

Yours sincerely,
W. J. COLVILLE.

THE FIRST SPIRITUAL UNION OF SAN FRANCISCO.

At the annual election of this society, the following named persons were elected as trustees and officers for the ensuing year: Albert Morton, President; C. H. Gilman, vice-President; Mrs. S. Clarke-Cooke, Treasurer; C. H. Wadsworth, Secretary; R. A. Robinson, M. B. Dodge, Mrs. A. F. Michener, Trustees. Building Committee, R. A. Robinson, W. M. Rider, M. B. Dodge. The building fund, which is invested in city lots in Tacoma, W. T., is sharing in the general enhancement of values in the vicinity of Puget Sound.

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REMARKABLE POWERS OF THE CELESTIAL DR. MACLENNAN. SCIENCE AND NATURE UNITED. SUFFERING HUMANITY CURED AND RELIEVED. THE UNBROKEN FRAMES OF THE PATIENTS.

The remarkable and very numerous cures being made daily by Dr. MacLennan has centered the attention of the intelligent public of the whole Northwest upon this gentleman. A representative of The Oregonian visited the quarters occupied by the Doctor, on Thursday, for the purpose of ascertaining whether all that had been said about him was true. A steady stream of persons entering a large apartment showed where the reception room of the Doctor was located. In the room were found twenty persons of all ages suffering from various complaints. Some of them had been under treatment for a few days and were emphatic in the expression of the benefits they had received at the hand of a wonderful healer.

ONE DAY'S MIRACLES.

While the reporter was investigating the recent cures of the Doctor, the following wonderful cures of the day mentioned were shown him:

Wm. Gales, of Healdsboro, Multnomah county, had been afflicted with roaring deafness for years. In ten minutes he could hear as well as ever in his life.

Mr. T. G. Hogan, of Jefferson, had come to take his daughter home, who had been cured of atrophy and paralysis of the hand by the wonderful healer. Mr. Hogan was so deaf that he laughingly remarked "he guessed he would need an interpreter." He submitted to a treatment, and in less than a minute his hearing was restored to perfect acuteness. Himself and daughter left, bestowing praise and thanks on Dr. MacLennan.

OTHER CASES.

Too numerous for mention, are evidence of the Doctor's skill. One in particular is Miss Mary Clendenning, of Columbia, W. T., at present stopping with Mrs. Morris, in Albina. When an infant she had scarlet fever, which left her entirely deaf and with catarrh in the head. For twenty-two years she has been thus afflicted. Three weeks ago she placed herself under Dr. MacLennan's treatment, and can now hear conversation carried on in an ordinary tone. Her other ailment was also giving way before the magic influence of the Doctor.

The cases just mentioned are confined almost entirely to auricular complaints. This is one of the least important of the branches successfully practiced by the Doctor. Deformed limbs are straightened, chronic diseases cured, paralyzed members again filled with life and motion; in fact, every ill is successfully treated by this great healer. Why seek for the fabled elixir of life, when death and disease have such a victorious foe as Dr. MacLennan and his wonderful treatment.

OTHER INVESTIGATIONS.

While the reporter was in the building, he found that the Doctor had ten large rooms engaged to accommodate his business, but the rooms are so crowded that he will soon have to materially enlarge his quarters to accommodate his already large and rapidly increasing number of patients. While conversing with A. C. McClelland, of Island City, who has been treating with the Doctor for three weeks, that gentleman mentioned a score of cases which had come under his own observation: "Why," said he, "I have seen men creep up the stairs here, leaning on their canes and scarcely able to walk, who have a few minutes later, gone away dancing like school boys, and as jubilant as if they had suddenly become millionaires. My own wife came here two months ago a confirmed invalid of years, and she is now a perfectly healthy woman, and writes me that she never felt better in her life."

BY WHAT POWERS ARE THESE THINGS DONE?

Without knife or nauseating drugs Dr. MacLennan cures. He might be called an embodiment of the highest medical sciences. Bound down by no arbitrary school, he works his wonderful cures. In him nature has vested that great healing quality which has been recognized from time immemorial. This, combined with the highest and most effectual discoveries of science, gives him a power that is but little short of marvelous. His skill is equal to his other attainments. But once in a generation is a man so highly gifted by nature to cure and bless suffering humanity with his powers. What the eyes have seen and the ears have heard convince the mind. Hence, no one who will examine into the wonderful success of Dr. MacLennan can controvert any of the claims that have been made for him. Thousands of relieved sufferers throughout the Union unite in paying him the highest tribute of praise.—Oregonian.

DR. J. D. MACLENNAN,
1410 OCTAVIA ST., S. F.

ADVERTISEMENTS.

Dr. J. V. Mansfield,

OF BOSTON AND NEW YORK,

Is with us again, after an absence of 27 years.

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Terms: For the first consultation, \$2.00
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PUBLICATIONS.

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The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this.

(TITLE PAGE.)

SPIRIT EONA'S LEGACY TO THE

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ECHOES FROM MANY VALLEYS.

- { OR THE } -

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"NATURAL DOCTOR." aug1-1m

RED SEAL GRANULATED 98 PER CENT LYE OR POTASH.

SAN JOSE, April 5, 1888.

P. C. TOMSON, & Co., PHILA.:—I have made three experiments with your Red Seal Granulated 98 Per Cent Caustic Lye with the following results: First, I used twenty-seven cans of the Lye in twenty-seven gallons of water, and sprayed twenty-seven trees with this solution. At first it looked as if these trees were killed, but they have come out in full bloom and look strong and thrifty. I then changed and used one can to seven gallons of water, but found that this was a little too weak, and finally settled down to about five gallons of water to a can of the Lye, and this has completely destroyed all the scale.

S. K. JOHNSON.

This 98 Per Cent Lye, it will be noticed, has only 2 per cent of salt, and as the soil on this Coast must have quite enough of salt already, it follows that all salt used is a positive injury not only to the trees, but also to the land. We are quite sure that Red Seal Granulated Lye will destroy all kinds of insects, and is the cheapest and best of anything that has ever yet been discovered. Call at your grocery store for Tomson's Red Seal Granulated 98 Per Cent Lye; or send two postage stamps to P. C. Tomson & Co., 248 North Third street, Philadelphia, and we will send you a book that will give you all the information that is known in regard to killing insects, and much more valuable information. ap14-6m*

NOTICES OF MEETINGS.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., Washington Hall, 35 Eddy street. All are invited. Admission, free. The Library and Reading Room of this Society is located at 241 Market street, "Carrier Dove" office, and is open every week day from 9 A. M. to 5 P. M.; also, Saturday evenings.

J. J. MORSE, TRANCE SPEAKER, OF ENGLAND, lectures every Sunday evening, at 8 P. M., in Washington Hall, No. 35 Eddy street, San Francisco. Admission, 10 cents. All communications to be directed to Mr. Morse, who is sole and responsible manager of the meetings.

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrews' Hall, No. 117, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 3 and 7:30 P. M.

THE SOCIETY FOR THEOSOPHICAL RESEARCH meets regularly every Friday evening at 106 McAllister street, at 7:30 sharp. Free library and free admission.

MRS. J. R. WILSON'S CLASSES IN SPIRITUAL Science, at 106 McAllister street, on Monday and Thursday, at 2 P. M.

Are Liberals Liberal?

BY MISS MARY WILSON.

An illiberal Liberal! That is a contradiction of terms, you say. Yes, and there are many so-called Liberals who are a contradiction to the name they wear. I speak of Liberalism now in its broadest sense, and do not especially allude to the class calling themselves Liberals who are better designated by the terms Agnostics and Materialists—though many self-styled Agnostics are perhaps more tolerant toward those who differ, than are some self-styled Liberals.

What is the meaning of the word liberal? I pick up my dictionary and read: "Liberal, a, Having a free spirit; not contracted or mean; ample; not liberal or unduly strict, as a liberal construction," etc.

How many individuals does this adjective justly describe? How many "Liberals" have a "large and free spirit"? How many "Freethinkers" are "free"—free from prejudice and intolerance? Spiritualists (so called), I claim, should be the largest and freest of all, for I believe they have a greater measure of truth. But how many "Spiritualists" are "large and free," not to say spiritual. As spirit pervades all, includes all, and is all, he who is truly spiritual should be larger and freer in spirit than all others not so highly endowed, or so far advanced.

Does intolerance arise principally from self-conceit? or from a lack of charity?—the charity that "suffereth long and is kind"? Or is it principally due to ignorance? Or is it rooted in all of these conditions?

The air seems to be full of dust just now, arising from the motes picked out of the neighbor's eye.

The loving parent is much more apt to see the good qualities of the child than the bad ones; and how ready to palliate and excuse when deficiencies are pointed out. If the neighbor be loving, will it not be the same with him? Are contention, bickering, charges and counter-charges promotive of reformation and salvation? Nay, I believe that as like attracts like, and like begets like, as love begets love, and hate begets hate, that love is the one supreme universal savior (I believe I have said something like this before, but it will bear repeating); that kind of love that overlooks the minor fault in our neighbor to see and commend the major virtue; or even, if you please, overlooks all faults, and not much else but faults, in order to attract, stimulate, and cause to spring up in the life of others the virtues which are recommended and made lovely by example.

We are all learners in the great school of truth. None of us has learned all there is of truth. When we shall even have approximated to this acquirement, we shall have gone on so far, and lived so upon and among the countless worlds of the universe that we shall have forgotten all about our present differences; or if a faint glimmer of memory ever crosses us concerning them, it will be only to cause a smile of self-pity or self-contempt at our petty ignorance and self-conceit. In this great school of truth some have made greater advancement than others. But I venture to say that the farthest advanced is not the one to tell the others that they know nothing; that they are not students at all; or that what they have learned belongs wholly to the school of error.

Let us change the metaphor. Truth is a temple set upon a mountain-top, and the mountain can be ascended upon all sides. There are many and great contrasts connected with the different pathways and the outlook from each separate standpoint; but they all lead ultimately to the same summit. Some of the paths are longer and more tortuous than others; some more rocky and difficult, and the report of experiences of one traveler may widely differ from that of another, and yet they are climbing the same mountain, and their destination is the same. Suppose that upon approximating toward the summit several paths come together, and the travelers thereon meet and greet each other: "Whither are going?" "To the Temple of Truth." "Which way did you come?" and each begins to describe his route. But their descriptions vary, for each trod a different path, and traversed different scenes upon the way. Shall each say to the other: "Go back! You are not on the way to the Temple of Truth at all. You must come the very identical path, climb over the same rocks, overcome the same difficulties, see the same scenes as I have done, or I can never acknowledge you as a fellow traveler to the beautiful Temple of Truth?" Would not this be the height of absurdity? And yet do many of our fellow-travelers to this beautiful temple act more rationally.

Again, truth is a vast realm of varied scenery, climate, productions, etc. One inhabitant writes: "Truth is a beautiful country, with mighty forests, mountains, streams, and magnificent scenery." Another says: "Not so; Truth is a level plain, with farms, and orchards, and vineyards stretching away in the distance as far as the eye can reach. There is a boundary line of mountains in the far distant horizon, but that is as near the realm of Growth as you have come." Another writes: "You are both wrong, for I live in the realm of Truth, and while

the country is most beautiful and productive, yet it is only a rather narrow strip of land with mountains on one side, and the mighty ocean on the other." And so on, *ad infinitum*, the reports of climate and production varying to the extent.

How different have been the descriptions of the State of California, as written from different points to friends in the East. So wonderful and discrepant were the accounts that a few years ago, before the railroad and telegraph made them convenient with all the great variety of California life, Eastern people were wont to say, "Oh that is a California story; you must take it with allowance."

Let me give something from my own experience as an illustration: The Winter of 1875-'76 had been an unusually snowy one upon the Sierra Nevada. At a little over three thousand feet above sea-level the snow acquired a depth of eight feet on a level. This remained until late in the Spring, crusting on the top, and gradually thawing from the bottom. About the middle of April the writer, with some relatives, left the mountains for another portion of the State. Being at some distance from the stage station, our trunks were hauled thither on hand-sleds, drawn on the crust of the snow in the early morning, ere the sun had time to make the crust too brittle for such work; we, ourselves, walking on the same crust. Having boarded the stage-coach, a mile or two of descent brought us to patches of bare ground; still farther, and only occasional patches of snow, with here and there a wild flower in bloom. Farther on, and orchard trees were loaded with blossoms, and the foothills bright with the hues of Spring-time, with no traces of Winter in sight, save as we glanced toward the now distant summit. The valley reached, and we found roses in bloom, and door-yards looking more like conservatories than anything to remind us of Winter's reign; while the unfenced stretches of land lying between some of the towns along the railroad, were literally masses of bloom, presenting, here and there, solid patches of color, as one or another wild flower predominated in the general luxuriance.

Arrived at Sacramento, and we saw clouds of dust flying behind loaded wagons on their way to market. All this in less than twenty-four hours' actual travel, the greater portion of the time, by the slow stage-coach on its way over heavy mountain roads. Suppose narrow accounts from a half dozen of these different points had been written, without due explanation, to Eastern friends who had never been outside of their own State, and imagine the discrepancies and contradictions they would discover!

And may not this illustration of diversity apply to the vast Realm of Truth? What any of us, or all of us, have learned concerning it are not worth while stopping to quarrel over. But we should rather press on to discover more, and, on the way, generously and tolerantly exchange experiences with each other, comparing the same for the sake of knowledge, and not for contention; agreeing to disagree on minor points for the sake of the good of the whole.

SANTA ANA, Cal., July 30, 1888.

[Written for the Golden Gate.]

Aphorisms.

BY SOLOMON W. JEWETT.

When mankind are true to themselves they are true to others.

All things are pleasing to the Creator that work in accordance to His law.

Without respect to their families or friends, inveterate smokers and chewers are liable to be wedded to these filthy weeds a thousand years to come if not weaned on earth.

Words are but the one medium through which knowledge is transferred from the orator to the audience. Thought is the father of all knowledge.

Music is the language of angels; over two thousand years ago Pythagoras taught music as the most powerful of all spiritualizing influences.

When music is in order, *always* at the opening service, the audience should be allowed to rise. It is resting to body, vivifying to soul, and more hearts united join in the good cheer.

It is futile to sink for water or treasures where none abound; neither will it pay to school children in the science of music who are deficient in the organs of time and tune.

All kinds of flies, fleas, frogs and fish, are free agents without any distinction of sex. Under this New Dispensation woman is destined to have her rights.

The servant, justly, feels dignified and of some importance when at the head of a mouse, but somewhat degrading at the tail of a rat.

Man may rank all sorts of dogs as brutes, while it is daily proved that the canine race bear more kicks and cuffs with Christian firmness, charity and forgiveness; therefore, the beast, especially dogs, show more good sense, at times, than some of our "big" men and "small" boys.

Now and then one is in possession of two noted or uncommon qualifications—honesty and riches—while many hold the two in common—poor but honest.

Probity, independence, unselfishness, tender regards for the feelings of others, and a hearty hatred for whatever is mean,

tricky, vulgar, or profane—these are among the qualities that distinguish the true gentleman.

As we become spiritually-minded, we regard the body as the instrument and servant of the soul,—or, more nobly, the temple of God,—and resurrection as the growth and development of the spirit. It is the process of spiritual being and life by which we rise out of our dead past into a living present, and the soul sloughs its old ignorance and sins, and comes forth in the freshness and beauty of new life and new vision. It stands for the unfolding of our spiritual nature, the coming forth of our better affections, the bloom of pure feeling, and the rising up of righteous will. It forever has the present and the future for its field, and is the pledge of immortality in such a body as God shall provide. The resurrection is not an outward fact, but an inward process.—*Horatio Stebbins.*

When a new book comes out, I read an old one.

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(Written for the Golden Gate.)

Psychical Research.

BY DR. JOHN ALLY.

The statement of the objects of the Psychical Research Society is before me. I feel impelled to say that it seems to me that what has long been felt to be needed to purify and uphold the cause of Spiritualism.

To apply abusive and derisive epithets in great variety, amounts to nothing but to advertise the character of those who use them.

It was the abuses of the Catholic Church, especially in the sale of indulgences, that brought out the herculean efforts of Martin Luther, which resulted in the Reformation. If Luther lived now, he would find abundant cause for his great courage and strength, in attacking the abuses that have prevailed in Spiritualism for the last fifteen years.

What we want is not abuse, criminality, or recrimination, but a fair comprehension of the facts in the case, and common sense, reasonable action in reference thereto. It is these abuses that have earned for Spiritualism and Spiritualists the disrespect, not to say contempt, of level-headed, sound thinking, fair-minded people not Spiritualists, but feeling otherwise kindly towards it. It is these abuses that have driven many for cover to the churches, whose creeds they do not believe. It is these abuses that have caused many who believe in the phenomena and philosophy of Spiritualism to stand aloof, enjoying in isolation their belief from private investigation. These abuses alone can account for the fact that Spiritualists have no houses of their own in which to hold their meetings, and for the worse fact that they have so few children's lyceums.

W. E. Coleman said in a public address at the Camp that, in his opinion, probably ninety-nine hundredths of the so-called materializations were fraudulent. For this utterance, he was severely taken to task. Had he said ninety-five per cent, I should certainly concur in the opinion, and honor him for his utterance. I have formed this opinion from careful and considerable personal observation. As one man's opinion on a disputed point is of but little value, it may be well to add the concurrent testimony of others well qualified to judge.

In a recent report of the proceedings at Onset, a Spiritualist uses these words: "The average investigator only wants to see the marvelous, which will be furnished in abundance by the dozen fraud mills that are here and ready for work, having been thoroughly advertised by thorough exposure during the past Winter and Spring, and bolstered up by the so-called spiritual press and its contributors."

Seven years ago the writer visited Lake Pleasant Camp, and, on being introduced to the President, Joseph Beals, said to him that he was in hopes to find better materialization than he could at home, and asked him if he could recommend any in particular. He said, "Go and see them all and judge for yourself, but I am afraid they are no better than they are in San Francisco." And so they were found to be.

When that great scientist and champion of Spiritualism, Wm. Denton, was in San Francisco for the last time, I asked him if he thought there were any genuine materializations in the city. He said he did not think there were. "But," said I, "you believe such things have existed?" He said, "Hands have frequently been materialized, more rarely faces, and in very rare cases full forms." At that time, fraud mills had been running week in and week out for years. Here is the opinion of a man of great ability, who was thoroughly trained to accurate, scientific observation.

These facts are potent and too well known, except by three classes: those who will not investigate; those who, from cerebral defect, psychological bias, or other causes, are incapable of discrimination; and those who, for themselves or their friends, expect to participate in fraudulent gains.

Had Spiritualism not been possessed of irrepressible inherent vitality, it would have been sunk past resuscitation by the weight of fraud that has been heaped upon its defenceless head.

Multitudes of honest people have been confronted on the threshold of their investigations by palpable and shameless frauds, and not having had the experience by which they could discriminate, denounce all mediums as frauds, and all Spiritualists as dupes. And what a sorry defence do we make, when driven to admit that so large a per cent of the most highly prized manifestations are mere tricks of legerdemain. Thus the honest are made to bear the odium heaped on our cause by the dishonest.

Such is the power of this all-pervading, gigantic parasite, that it is sapping the vitality of this incipient religion—the greatest yet known to humanity, so that individual effort is inadequate to deal with it with complete success.

Great care, great patience, and great expense are necessary to ferret out the evidence of fraud, and do no injustice to genuine mediumship. It has remained for your Society, upon these western shores, to devise the only practical means of properly treating the evil. Your Society can pursue its work quietly, most tenderly fostering true mediumship; and, when conclusive evidence is obtained of fraud, if you do not see fit to push the

consequences in a legal court, you can put the public on their guard, and purge Spiritualism of the iniquity of fostering the vilest frauds that would seek to make gain by trifling with the most sacred affections.

In these days of associated effort, what more appropriate than that a Society should undertake this much needed work? The objects, methods, and principles, as set forth in twelve articles, are beyond criticism. I bid God-speed to those who have engaged in this much needed work of purification, which will bring upon them unmeasured censure and abuse. It is the foundation work, which must be done before a sound Spiritualism can be built up.

In view of this appalling state of facts, a few conclusions can be predicated. First, that materializations of any value can scarcely, if ever, be had in a promiscuous audience, and should be discouraged as a means of gaining a knowledge of spiritual phenomena. This is probably owing to the intermingling of undeveloped and adverse psychical influences. Second, that those controlling Camp-Meetings, and other public places for the advancement of the cause, should exclude this Directors of our State Camp-Meeting Association are to be congratulated for the stand they took in this matter at Lake Merritt. And yet, in a southern city, they were soundly berated for having taken this course with regard to one who is a favorite in that locality.

Mankind has never wholly recovered from the reign of insanity. Indifference to many of the plainest health-laws of Nature is still the reproach of our so-called civilization. Our moralists rant about the golden streets of the New Jerusalem, but find no time to expurgate the "slums" of their own cities; our missionary societies spend millions to acquaint the natives of distant islands with the ceremony of baptism, but refuse to contribute a penny to the establishment of the free public baths.—Prof. Felix L. Oswald's *Bible of Nature*.

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Climbing.

BY STANLEY FITZPATRICK.

Beside a babbling brook he sat
While still a young and gentle child;
His eyes were lifted to the sky
Where Nature's smiling glances smiled.
"I'll leave this narrow dell," he said,
"This shaded valley, poor and small,
To wander o'er the upland plain
Where morning's glowing splendor falls."

He climbed the steep and rocky way,
All bent beneath the dust and heat,
But in the twilight, cold and gray,
He laid him down to sleep at last.
For in the golden glow was gone
That in the early morning smiled,
And so he bowed his head and wept,
This simple, tender-hearted child.

A youth stood on the sun-scorched plain
And gazed upon the mountain height.
He felt his spirit wings unfold
All tremulous for eager flight;
For visions fair and dreams sublime
Found place within his glowing breast,
Youth's faintest fancies were in vain,
As onward, upward still he pressed.

Along the rugged paths he climbed
And seldom cast a glance below,
But still upon the peaks above
There fell the sunlight's brightest glow;
Till when he stood a sober man,
Uplifted high o'er vale and plain,
The shining beams were still beyond
And round his feet the mist and rain.

The years went by and still he climbed
To gain the mountain's highest crest;
The wild winds tossed his long, gray hair
And chilling snows his footsteps pressed;
Till when at last, an aged man,
He reached the goal for which he strove;
No glowing splendor rested there—
The golden light was still above.

The golden light was still above,
But on his upturned brow it fell,
And angel hands were reaching down
From Heaven's eternal citadel;
And angel voices whispered low:
"O friend, this is a truth sublime,
That they who win the goal at last
Are those who never cease to climb."

POMONA, CAL., August, 1888.

The Old Wife.

By the bed the old man, waiting, sat in vigil sad and tender,
Where his aged wife lay dying, and the twilight shadows
brown
Slowly from the wall and window chased the sunset's
golden splendor,
Going down.

"Is it night?" she whispered, waking (for her spirit seemed
to hover
Lost between the next world's sunrise and the bedtime
cares of this,
And the old man, weak and tremulous, trembling as he bent
above her,
Answered, "Yes."

"Are the children in?" she asked him. Could he tell her?
All the treasures
Of their household lay in silence many years beneath the
snow;
But her heart was with them living back among her toils
and pleasures,
Long ago.

And again she called at dew-fall in the sunny summer
weather,
"Where is little Charley, father? Frank and Robert—have
they come?"

"They are safe," the old man faltered; "all the children
are together,
Safe at home."

Then he murmured gentle soothings, but his grief grew
stronger and stronger,
Till he choked and stifled him as he held her wrinkled hand,
For her soul, far out of hearing, could his fondest words no
longer
Understand.

Still the pale lips stammered questions, lullabies and broken
verses,
Nursery prattle, all the language of a mother's loving
heeds,
While the midnight round the mourner, left to sorrow's
bitter mercies,
Wrapped its weeds.

There was stillness on the pillow—and the old man listened,
lonely—
Till they led him from the chamber, with the burden on his
breast,
For the wife of sixty years, his manhood's early love and
only,
Lay at rest.

"Fare you well!" he sobbed, "my Sarah; you will meet
the babes before me;
'Tis a little while, for neither can the parting long abide,
For you will come and call me soon, I know—and Heaven
will restore me
To your side."

It was even so. The springtime, in steps of winter tread-
ing,
Scarcely shed its orchard blossoms ere the old man closed
his eyes,
And they buried him by Sarah, and they had their "dia-
mond wedding"
In the skies.

—"The Church Union."

"The Lord hath Sent His Angel."

Calm in his chamber the dead man lay,
Shrouded and hid from the face of day.

All fair things in the world outside
Smiled in their fulness of summer pride.

Trees he had loved in his broad demesne,
Stood in their mantle of summer green.

Flowers he had tended, lived and grew,
Welcomed the sunlight and drank the dew.

Children—his own—with prattle and play
Filled the long hours of the sweet June day.

Children too young to grieve or weep,
Knew not the depth of his long, quiet sleep.

Day wore on, and the clear, cool night
Fell like a veil, with lessening light.

Night passed by, and the pale dawn broke,
Sleeping Earth from her slumber woke.

Through the death-chamber, by sound unstirred,
Trembled the song of a woodland bird—

Song as delightful, and glad, and free,
As a ransomed soul's in Heaven might be.

And the mourner—the wife who had lost and loved,
Felt half the weight of her we removed.

For she said: "Tis an angel sent to tell
That with their dear ones all is well!"

After the night of weeping, she slept,
God save all who such tears have wept!

God send His angel blest to tell
That with their dear ones all is well!

—J. C. HOWDEN, in "Chamber's Journal."

Onset Bay Camp-Meeting.

EDITOR OF GOLDEN GATE.

Taking up our narrative where we left it in "A Day at Onset," we remark that on the first Tuesday afternoon, Mr. J. Clegg Wright again addressed an audience of some six hundred, when he excelled all of his former efforts in a speech of one hour's duration. He came nearer our ideal of a teacher of the truths of Spiritualism than anyone we ever heard except our Colville, whom we consider unequalled by any speaker we have yet heard.

Conference and Fact meetings occupy most of the days during the week. The evenings are given up to private and public seances. Two of the latter for materialization, we have unfortunately attended, and at the close of each we searched diligently for some active young man to kick us for not staying at home. Now, after having promised ourselves not to do so again, our conscience is getting in harmony with itself.

We thought we had in California a greater proportion of Spiritualists who believe that everything that presented itself, or herself, or himself, at the aperture of the cabinet, was a genuine materialization, than any other place on earth. But not so. The gathering now at Onset takes the prize. How in the world people can hug, slobber over a two-hundred-pound medium, and believe it is the spirit of their "dear departed wife, grandmother, or granddaughter, or infant child," just laid away, and all at the same seance, is past comprehension. But such is the fact, and many of these people will go at the very next Fact meeting, get up, and state how tenderly they were embraced and kissed by this dear child or grandchild, whom they had put under the cold, cold sod a year ago, just as it had commenced to lisp the words papa and mamma! And it was such a consolation not only to believe but to know that their dear little ones had encased themselves in flesh and come to them at their bidding.

How in the light of reason and common sense these poor, deluded people can reconcile the fact that the child they laid away only weighed from thirty to fifty pounds, could, in the space of one short year, swell into such vast proportions, and weigh at least two hundred pounds, none but those who go to seances knowing they will not be deceived can answer. We believe we have seen people at these seances, who, if a bag of barley were placed at the aperture, with a potatoe on it for a head, would walk up and embrace it, and then get up in the next Fact meeting and state their long, long ago grandfather, who came to this country in 1690, materialized for them last night at Mrs. So-and-so's seance; and it was impossible for them to be deceived, because he was recognized by a scar on his forehead, caused by a wound made by a spear, when his long ago grandfather was fighting the battles of William the Conqueror; whereat the relator of this "fact" would be greeted with wild applause!

At one of the seances, a lady was called up to the cabinet to see a young lady relative that passed to spirit life some two years ago with consumption, a disease that always emaciates its victims, but the lady was not at all surprised to find that her relative had grown to be a large, well rounded, jolly-faced woman. But the man at my elbow, who never goes to materializing seances hunting for frauds, and who declares that only those who seek it can find fraud, explains the discrepancy in sizes thusly: "The young lady, when here, was a very advanced spirit, and on being released from the earthly tenement, had made rapid strides toward perfection, and it was necessary for the spirit body to grow as rapidly as the soul unfolds; hence the immense growth of the spirit of the young lady."

We are glad this explanation was made to us, for it clears up a question we were always in doubt about, as to the reason that Chinamen paid homage to all fat Chinamen. It also solves that other conundrum, why Chinamen always buy the largest boots and hats, regardless as to whether they fitted or not. How long, oh, how long, will these otherwise intelligent men and women continue to be deceived by this, the basest and meanest of all frauds! How long will it be before the force of public opinion will compel every materializing medium to submit to reasonable tests!

We will here submit a test which we think no right-minded medium can reasonably object to. Make a frame, say three feet one way by four the other, seven or eight feet high, covered with suitable black fabric; place this cabinet in the audience room in front of a door leading to another room; let there be a wire screen filled secretly into the door frame, and let the medium sit as close as she chooses to in that other room. Then if forms appear it will undoubtedly be genuine materialization. No Spiritualist or non-Spiritualist should go to a seance unless protected by this or some device equally as good.

It is said there are about sixteen materializing mediums on the ground here, and a large number of others of various phases; prominent among the latter is Mrs. Carrie E. S. Twing, by and through whom the Spirit Samuel Bowles has given to the world much important information concerning the spirit side of life. She and her husband expect to visit California this coming Winter, where she will meet with a hearty welcome.

Bro. Colby, of the *Banner of Light*, was here last week, and enjoyed himself as none but lads between the ages of eighteen and eighty can. Bro. Colby is a very genial and companionable gentleman, and is overflowing with good feeling and pleasant anecdotes.

Miss M. T. Shellhamer and Mrs. A. A. Whitlock were the speakers last Sunday.

The attendance at the meetings this year is very small as compared with former seasons, and a goneness is perceptible in the streets, cottages, and at the meetings. By the way, the meetings are held in pleasant weather, like that of Parkland, under or in a beautiful grove, but unlike Parkland in this, the board benches are supplied with backs; but, like Parkland, very little regard is paid to the comfort of the audience.

There are many gentlemen and ladies here; among the prominent ones is Mr. Whitlock, of the "Soul," who is ever on the alert to make the meetings attractive and our stay here pleasant. He is an enthusiast not only in almost compelling everybody he gets his eye on to speak at the conference and fact meetings, but in arranging yachting parties, one of which we joined with thirty others. The morning was delightful, the wind quite moderate when we set sail for Buzzard's bay, and as we sailed out into and down the bay, we passed scores of fishing smacks trolling for blue fish, which are very abundant and as common on the hotel tables here as fog is in the streets of San Francisco. When several miles out in the bay the wind and swells increased, and it was not till we had all got pretty well drenched with water breaking over the yacht that the skipper up helm and stood back, homeward bound for the quiet and peaceful waters of Onset Bay.

Yesterday, Sunday, the 29th, Mrs. S. M. Burns and Bishop A. Beals addressed audiences of some twelve or fifteen hundred. Edgar W. Emerson gave tests both in the forenoon and afternoon. In the evening Dr. Stansbury, Mrs. Whitney and Mrs. Carrie E. S. Twing gave an entertainment in the Temple to an audience of about five hundred, at which the writer presided. It was a financial success, and a vote of thanks was tendered to the mediums.

Mr. and Mrs. Morse leave next Friday. We leave for Boston to-day, thence to Lake Pleasant, thence to Cassadaga camp-meeting, stopping a week at each place named. After stopping a few days in Detroit, Grand Rapids, and Chicago, we return to California by the northern route via Portland, Seattle and Tacoma, hoping to reach San Francisco about the 10th of September.

AMOS ADAMS.

ONSET, July 30, 1888.

OUR QUESTION DEPARTMENT.

EDITOR OF GOLDEN GATE:

MRS. HARRIS—Dear Madam:—Will you please state the difference between an adept and a medium? How are we to reconcile spiritual development and fraud in the same individual? Yours truly, S. F.

ANSWER—An adept is one who has developed his own interior nature, having transcended the limitations of body and sense. He is a hermit within himself. He neither is acted upon, nor does he act upon others, unless he so wills. He is able to send out his thought, and so expand his consciousness as to be in spirit wherever he sends his thought. This is clear seeing. It is also called independent clairvoyance.

The adept can also will to hear where-soever he sends his thought, and clear hearing is the result. This is by far the most advanced development. It is not going or coming, but the opening up of the Omniscience in the individual. It is becoming one with the universal, and vibrating in harmony with the same. The adept can at will send out his astral form, traversing space, and can make himself visible to those to whom he goes. He has such complete control over matter that he can integrate and disintegrate material objects; and also materialize and dematerialize matter at will. Such is his power over the elements, that the winds and waves obey him; but before he can do these things he must have taken complete control of his own little world—his body.

The adept is the direct opposite in nature to the medium, in so much that he holds himself positive to the influence of others, so far as control is concerned; though he may act in harmony with others, so as to increase his power in any given direction. The adept works to individualize his own soul center, thereby becoming a conscious factor in the universal.

The medium is a psychological subject in every sense of the word, and is subject to influences in both the seen and unseen realms. To be "controlled" by anyone in heaven, on earth, or under the earth, is to break down one's own responsibility. If I do good because I am controlled to it, it is any merit of mine, aside from the fact that I so direct my life as to attract a good "influence?" Then again, if I do evil because I am controlled to the act, am I to be blamed, unless I am, by my own free will, attracting vicious or dishonest controls?

An adept is gaining individuality; a medium is giving up that which is his by all the laws of his being—the right to decide intellectually between truth and error, morally between good and evil,

physically between health and disease. And here I feel impelled by an interior conviction that will not be stilled to raise my feeble voice, even though it may not be heard amid the general chaos in Spiritualistic ranks. This is a transition period. Man is passing into a more interior consciousness. Our mediums are sensitive, either normal or forced, and are the victims of the current thought and feeling of the day. I do not say they should be protected in wrong-doing, but they should be protected against dishonesty.

I have made psychological control a study to the extent that I know a normal subject may at one moment be influenced to give away everything that he has, and at the next moment made to steal everything that he can lay his hands on. The one who takes fraud into a medium's sphere may be far more responsible for the fraudulent results than he realizes. If a person is not a medium, and goes to work systematically to play upon the credulity of people, he should be dealt with accordingly. But a real sensitive is like a delicately tuned instrument that responds to every touch, either discordant or otherwise.

The people who come into the immediate sphere of the medium will, if they listen, hear their own dormant notes. Blame me if you will, but at the same time give me the credit of being honest when I say that it seems as though people are beginning at the effect instead of the cause when they make mediums responsible for the existing state of things. Commercial mediumship has grown with the demand, and must die out unless fed by the ruling thought of the day, the *almighty dollar*. Who is to blame for this, the medium or those who make the demand?

The want of the day is investigation into the laws which govern sensitives. A society which constitutes itself a pack of bloodhounds to track out the evil doings of mediums should see to it, that the smell of blood be not on their own garments, for if they are not wholly free from dishonesty, they may psychologize the medium into the very thing they are themselves; for, in answer to the second question, a medium is not necessarily morally developed, so he may be acted upon by immoral influences.

I have said before the safety of the medium lies in his being so grounded in goodness in every direction, that even in an unconscious condition there would be an involuntary recoil against temptation to wrong doing.

One note of warning should go forth over the land, "Stop developing mediums until the laws which govern them are better understood." A second note should peel forth with thunder tones, "Cease to practice fraud upon sensitives if you would not see yourselves reflected," and amid the din let us listen for the sweet words of the Master, "Let those who are without sin cast the first stone." Let us remember the charity which covers all when reflected from the spiritual realm, and the *Love* which includes all humanity. Om! Will answer "Santa Cruz" next week. SARAH A. HARRIS, F. T. S. BERKELEY, CAL.

"Papa, I saw a young sparrow fall out of its nest this morning." "Well, what of it, my son?" "Why, I don't think the Lord could have noticed its fall, papa, because the cat got it!"

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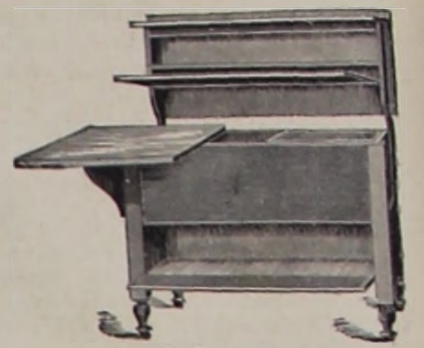
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